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Biographical Sketches of some of his Contemporaries, by Mr. John Fox: with an Original Letter from Mr. (afterwards Archbishop) Secker.

DR. JOHN HUXHAM.

HE was born in Totnes, of very honest but obscure parents. His father was a Dissenter in principle, and a butcher by trade, and a very careful man. He had a small estate in the parish of Staverton, which he left to this his eldest son, which was disposed of when he came of age, in order to defray the charges of his education. The Doctor was young when his father died, who left him to the sole care of Mr. Thomas Edgley, a Dissenting Minister in Totnes, who was empowered to bring him up to any profession that he inclined to, or was fit for. It soon appeared that he was capable of letters, and therefore Mr. Edgley placed him to a grammar school. The most of his time in this way was spent with Mr. Gilling, of Newton, where he acquired a very good knowledge in the classics, and it was discovered that he had a great memory, though assisted by very little diligence or application. From Mr. Gilling's he came to Mr. Hallett's Academy in Exeter. I had been there a year before, and staid two years afterwards, and by that means became thoroughly acquainted with him. He was always esteemed to have very good parts, and to perform his exercises well; but, at the same time, careless, somewhat deceitful in some things, but very honest in making no pretensions to religion. While I staid he behaved decently, and having finished his courses he was sent to Leyden to study physic under the learned Boerhaave. He did not remain there more than one year and a half, his circumstances not admitting any further expense; but it appeared that by his great application, added to his abilities, he had got more in that small time, than some would or could have done in thrice the time. In short, he studied hard, read a great deal, and made the best of his advantages; and after he had gone through all the lectures, he went to Rheims, in France, to take his degree, because

that could be had much cheaper there than at Leyden. Thus furnished, he returned to Totnes, waiting for a place of settlement to try his fortune. He did not wait long, for one Dr. ***, a thick-head physician of this town, dying, Edgley thought it was an opening for him, and accordingly brought him directly for Plymouth. I remember I came home one evening, and found the parlour full of company, and at my entrance was accosted, to my very great surprise, in the grand French air, and with the minuet step, by my old friend and acquaintance Mr. Huxham, who, with a very profound reverence, told me that he was come to *throw himself at my feet*. I was not a little confounded at this unexpected salutation, and began to be under some difficulty of replying to it, but Mr. Edgley stepping forth to speak to me, and my father saying that Mr. Huxham was come to live with us, I immediately understood what he meant, and accordingly bid him welcome and wished him success. His coming recommended by Mr. Edgley was sufficient to put him under the protection of the Dissenters, who were immediately his friends. And that he might appear in lodgings suitable to his quality, he was taken to lodge and board with Mr. Mordecai Cockey, who was then one of the best men in Mr. Enty's meeting. In this station he continued some time, having as yet little practice, for Dr. Seymour had the general run of the town. Business not immediately answering expectation, he began to think of marrying into some family which might have interest to promote it. It happened that Mrs. Ellen Corham was then in town, and not provided for, so he made her an offer, and she accepted it, and being settled in a house of his own, he began to look bigger, and to affect much more gravity than usual. And here was the beginning of that stiff and affected behaviour for which he hath been so very remarkable. He pretended to believe, that his awkward strut and an

unnatural gravity, would gain him respect, though he freely owned to me once, when I was speaking to him about it, that he laughed at himself for doing it: "je moque de moi-même," was his expression. But dissimulation and hypocrisy were so natural to him, that he could wear any disguise, or make any outward profession, without seeming the least uneasy, or out of countenance, provided it contributed to his interest. He began to be much out of humour, a little after he was married, because business did not come in as he expected. He said, Plymouth was a — quacking place, because some people were better pleased to trust themselves in the hands of an old apothecary, than of a young physician who had never been used to them. He used every little art he could think of to make people believe how much he was employed. He would often appear in boots, though he had no place to ride to; he would often ride out at one gate and return by another, though he had no patient to visit; and he scarce ever went to Church but his boy must be sent to call him out, though he had nothing in the world to do. And thus he went on, abusing himself and cheating the world, and inwardly cursing the apothecaries, who did not think it worth their while to recommend him, till, luckily for him, Dr. Seymour's first madness broke out. He then began to be taken notice of by the Church party as well as the Dissenters, upon which he began to shew his gratitude to the latter, by declaring that he never thought himself the least obliged to them. His practice increased daily, and in very few years he got an estate. And that he might be known the better, he wrote up several cases which he met with, to Dr. Jurin, Secretary to the Royal Society: by this means he contracted a correspondence with him, and at last got himself chosen a Fellow of that honourable body. Thus he was soon introduced into the best business both of town and country, and was thereby enabled to live in that splendour which he once never expected, and which on many accounts he never deserved. For he was a man that seemed to be actuated in most parts of life by craft and treachery: he would do almost any thing for his interest, and seemed to have very little

regard to truth in any thing that he said. He was naturally proud and ungrateful; for nothing could mortify him more, than to be spoke to by a relation or a friend who knew any thing of him or his pedigree. If he could not shun such a person, he would pretend not to know him, and if he was made sensible at last who the person was, he would receive him with great shyness and indifference. He affected much to talk of God and religion to his patients, though I have seen and heard such discourse come so very fulsome from him, that the common sort of people have despised him for it; and very justly, for I doubt he never much regarded either any further than he could make tools of them to promote his interest. As a scholar he was allowed to understand Latin well, and to be thoroughly acquainted with books. As a physician he would have shined more, if in his prescriptions he had consulted the interest of the apothecary less and of the patient more. He was very indefatigable in his business, and spared no pains by night or day to visit if occasion required. Nor was he griping for his fee like Seymour, but was generally esteemed moderate in his demands, and very compassionate and generous sometimes to the sick poor. He was very tenacious of his opinion and practice when contradicted by any physician, and would rather sacrifice a patient than suffer himself to be thought mistaken or another in the right. He kept a decent character with regard to his morals, and was guilty of very few excesses in any shape. He was reckoned a very good anatomist and natural philosopher, and had, upon the whole, knowledge and learning sufficient to support his character in business, but neither honesty nor virtue to make him esteemed or respected.

Copies of Original Letters from Mr. (afterwards Archbishop) Secker, and Mr. (afterwards Dr.) Chandler, to Mr. Fox.

From Mr. Secker.

London, May 15th, 1716.

DEAR SIR,

I received your letter just as I began to feel the first disorders of a fever, which has held me for some time, and obliges me now to seek a little fresh air in the country. But neither could my

indisposition destroy the pleasure I took in reading it, nor shall the hurry I am in at present hinder me from returning some answer, which I can do now with the greatest confidence, because I am at liberty to press the needless excuses you made for yourself into my own service, with this additional one too, that a man is as naturally dull when you expect a proof of his wit, as he is grave when you bid him be merry. So that for once you will pardon me if I confine myself entirely to the two venerable subjects you have coupled so happily together, priestcraft and ———. For as orthodoxy is purely an effect of the former, I think it may very properly be ranged under the same head. Now if we take priestcraft in a larger sense, for that temper which engages the priests in most of their designs upon us poor laymen, I have met with a small instance of it, which concerns you pretty nearly, in our friend Chandler. He can neither allow you to doubt of his staying in town after he had so positively asserted it, nor to write the first letter to me, when you had reason to believe he was in the same house; and therefore as absolutely insists upon a letter from you to begin the correspondence, as one ambassador does on a notification of another's arrival, though he saw him enter with his own eyes. If I could have laughed him out of the fancy, you should have heard from us whilst I was ill; but as our friend has not yet carried his point at the lecture, a line from you, I suppose, will remove all scruple and adjust the ceremonial.

The Oxonians talk very much of an act this summer for celebrating the King's victories over the Rebels, which they design as an atonement for past miscarriage. But, as my friend, from whom I had the news, informs me, the majority of them have not loyalty enough to shew that respect to the King, and too much pride to pretend it: and though it were otherwise, he seems to question, with reason, whether his Majesty would accept of a compliment which, as coming from Oxford, would look so much more like burlesque. But the Universities serve very well to keep one another in countenance. Mr. Bowes has been at Cambridge lately, and, excepting their learning, nothing could be at a lower ebb than their loyalty. It may be some proof of both to know they have let the King's library lie in a damp room, neglected all this winter; and now some of them have the modesty to say, they know not of what service that present will be, unless his Majesty pleases to make them another of a house to put it in.

As for the remaining part of our present discourse ——— it is a subject a

little out of my way, and therefore I have but little to say upon it.

The Jury at the Marshalsea, who had already acquitted two persons fully convicted of treason, have this afternoon, contrary to the Judge's direction, done the same favour to Mr. Townley; and as they have not yet, so I believe they are not likely for the future, to find one of them guilty, unless there be made a very great change in them. Mr. Reynier designs you a letter, for he sent to me for direction. Mr. Burroughs and Mr. Reed send their services.

Thus I have wrote you a letter long enough I am sure; if want of other good qualities make that a bad one, charitably believe the reason to be, that I was resolved to write by this post, and assure yourself that the ground of that resolution was, that I am,

Sir,

Your very humble servant,

T. SECKER.

My stay in the country will not be many days.

Questions proposed to Candidates for Holy Orders, in the Diocese of Peterborough, so arranged under Heads or Chapters, that they may exhibit a connected View of God's Dealings with Man under the New Covenant.

[Taken from "A Vindication of the Questions," by the Rev. Wm. Jephson, A. M., an 8vo. pamphlet, 1821.]

CHAP. I.

Of Redemption by Jesus Christ.

1. Did Christ die for *all* men? or did he die only for a chosen *few*?

2. If Christ died for all men, and the free gift of God therefore came upon *all* men to justification, may we thence conclude that all men will be *actually* saved?

3. Is not God himself *willing* that all men should be saved?

4. If then Christ died for all men, and God is willing that all men should be saved, must not they who *fail* of salvation fail through their *own* fault?

5. Does it not then behove us to inquire into the terms of our redemption, that we may learn to do what is necessary on our parts towards the obtaining of everlasting salvation?

6. Is it not necessary, in order to acquire a knowledge of those terms, to examine, *first*, the state in which we were left by the Fall of Adam;

and, *secondly*, our deliverance from that state, through the death of Christ?

Consult Rom. viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; James ii. 2. See also the consecration prayer in the Communion Service, and the Church Catechism, in answer to the question, "What dost thou chiefly learn in these Articles of thy belief?"

Rom. v. 18; 1 Tim. ii. 4.

CHAP. II.

Of Original Sin.

1. Did the Fall of Adam produce such an effect on his posterity, that mankind became thereby a mass of mere corruption, or of absolute and entire depravity? Or is the effect only such, that we are very *far gone* from original righteousness, and of our own nature inclined to evil?

2. Does the notion of man's *total* corruption, or *absolute* depravity, produce in general (what is considered its chief recommendation) a deep sense of *humility*?

3. Has not the frequent repetition of the doctrine, that we are not only *far gone* from righteousness, but are nothing better than a mass of *mere* corruption and depravity, a tendency to destroy all sense of virtue or moral goodness?

4. Is it possible, that a doctrine which tends to destroy all sense of virtue, or moral goodness, should be a doctrine that comes from God?

5. Do we exalt the *Creator* by degrading the *creature*?

6. What advantage, then, can we derive from a doctrine which converts mankind into a mass of absolute and entire depravity?—See Art. IX.

CHAP. III.

Of Free Will.

1. Is it in the power of *man*, without the assistance of *God*, to do what is pleasing and acceptable to *God*?—Art. X.

2. Is not divine assistance necessary even to obtain the *will* to do so?—Art. X.

3. But when we *have* the will to do what is pleasing to God, is not the grace of God "*working with us*," and thus *helping* our infirmities?—Art. X. Rom. viii. 26.

4. Would it not be absurd to say, that the grace of God is *working with us*, "if we ourselves had *no share* in the work"?

5. Is it not, then, contrary to our tenth Article, to declare, that man has *no share* in the work of his own salvation?

6. Though the power which we possess is derived from God, yet when God has *given* us power, does it not rest with ourselves to *exercise* that power?

7. Does not St. Paul declare, that where the Spirit of the Lord is, there is *liberty*?—2 Cor. iii. 17.

8. Though it is God who enables us both to will and to do, are we not required in Scripture to *exert* that ability, and to *work out* our salvation?—Philip. ii. 12.

9. Is it not, then, contrary to say, that man has no share in the work of his salvation?

10. Are any advantages to be derived from the doctrine that God is the sole agent in the work of man's salvation?

11. Is not the power of God *equally* manifested, whether he operates on man immediately, as in a mere passive object, or whether he acts *mediately* through the agency of man himself, and by means which, as Creator of all things, he must have previously imparted?

12. Is it necessary, then, to deny the agency of man, in order to promote the glory of God?

13. Has not the doctrine, that man himself has no share in the work of his own salvation, a tendency to make him indifferent in regard to his moral conduct?

14. Can a doctrine, which renders men indifferent with respect to their moral conduct, be a doctrine that comes from God?

CHAP. IV.

Of Justification.

Sect. I.—*Of Justification in reference to everlasting Salvation.*

1. Does not the Church of England *distinguish justification* from everlasting salvation? *

2. Do not our Articles represent

* In the very first Homily, and in the very wording of that Homily, we find the expression, "*justification and everlasting salvation.*" If the *disjunctive* particle had been employed, the terms might have been considered as of similar import. But in such a case it would be tautology to employ the *conjunctive* particle.

justification as *preceding* the performance of all our good works? *

3. Does not, therefore, our justification (as the term is used in our Articles) take place in this *present* world? †

4. Is not everlasting salvation the same as everlasting life or happiness in the world *to come*?

5. Is not then our justification the mere *commencement* of that of which in the general scheme of redemption everlasting salvation is the *end*?

Sect. II.—*Of Justification in reference to its Cause.*

1. Does not the Eleventh Article declare, that we are “justified by faith only”?

2. Does not the expression *faith only* derive additional strength from the negative expression in the same Article, and *not* for our own works?

3. Does not, therefore, the Eleventh Article *exclude* good works from all share in the office of justification? Or, can we so construe the term *faith*, in that Article, as to make it include good works?

4. Do not the Twelfth and Thirteenth Articles *further* exclude them; the one, by asserting that good works *follow after* justification; the other, by maintaining that they *cannot precede* it?

5. Can that which precedes an effect be reckoned among the *causes* of that effect?

6. Can we, then, consistently with our Articles, reckon the performance of good works among the causes of justification, whatever qualifying epithet be connected with the term *cause*?

Sect. III.—*Of Justification in reference to the Time when it takes place.*

1. When we are justified, are we not, in the words of the Eleventh Article, accounted righteous before God?

2. When we are accounted righteous before God, and so accounted for the merit of our Lord and Saviour Jesus Christ, are we not then admitted to

the benefit of the Christian covenant? —Art. XI.

3. Is not, therefore, our justification our admission to the Christian covenant?

CHAP. V.

Of Everlasting Salvation.

1. Though we are justified or admitted into covenant with God, through the merits of Christ, if we have but *faith* in these merits, and though we are thus admitted even *before* our faith has produced good works, does not the performance of good works, when we *are* admitted into covenant, become thenceforth a *bounden* duty?

2. Do all men, who have been admitted into covenant with God, *perform* that bounden duty?

3. Does not, then, experience shew, that faith, which had been sufficient for our *admission* to the Christian covenant, is not always productive of that fruit which is wanted in order to *remain* there?

4. Though the Twelfth Article declares, that good works spring out necessarily of a *lively* faith, are they a necessary consequence of faith *in general*?

5. Is there not a *dead* faith as well as a *lively* faith? And does not St. James give the former appellation to the faith which remaineth unproductive of good works?

6. Though good works, then, are the *natural* fruits of faith, are they the *necessary* fruits of faith, or fruits which follow of *necessity*?

7. If our faith should not be productive of good works, will our *admission* to the Christian covenant ensure our arrival at the completion of it? In other words, will the justification which takes place in the present life ensure our everlasting salvation or happiness in the life *to come*?

8. Does not the Sixteenth Article declare that we *may* depart from grace and fall into sin?

9. Does the same Article say more than that “we *may* arise again and amend our lives”? And does it not thus imply that we may *not* arise again and amend our lives?

10. Does it not then follow from the Sixteenth Article, that justification leads not of *necessity* to everlasting salvation?

11. Is not then the performance of

* According to Art. XII. good works *follow after justification*; and according to Art. XIII. we are even *incapable* of doing good works before we are justified.

† It is used also in the same sense by St. Paul.

good works a condition of everlasting salvation though not of justification, viz. as the term justification is used in St. Paul's Epistles and in our Articles? St. James takes it in a *different* sense; and therefore does not contradict St. Paul.

12. Are *conditions* of salvation incompatible with the doctrine, that salvation is the *free* gift of God? Or must we not rather conclude, from the very circumstance, that though, on the part of God, the gift is *free*, he may annex to the offer whatever conditions he may think proper to prescribe? *

13. Are not those conditions repeatedly declared in Holy Scripture?

14. Has not Christ himself declared that we are to be rewarded every man according to his *works*,† and that they only who have done *good* shall come to the resurrection of life? ‡

15. Has not St. Paul also declared that God will render to every man according to his deeds?—Rom. ii. 6.

16. Does not St. James ask the question—Can faith save us? And does he not himself answer the question, by saying that “faith, if it hath not works, is dead”?—James ii. 14, 17.

CHAP. VI.

Of Predestination.

1. Does not the Seventeenth Article enumerate various qualities as belonging to those persons who are predestined to everlasting life?

2. Is it not one of those qualities, that “they walk religiously in good works”?

3. Is not, therefore, the walking religiously in good works, a *criterion* by which they who are predestined to eternal life may be distinguished from those who are *not* so predestined?

4. Does not our Saviour declare that we shall be known by our *works*, as a tree is known by its *fruit*?—Matt. vii. 16—21; xii. 33—35; Luke vi. 43, 45.

5. Does not St. Peter declare that we are elect according to the foreknow-

ledge of God, unto *obedience*?—1 Pet. i. 2.

6. Is it not, therefore, a contradiction, both to Scripture and to the Seventeenth Article, to assert that the decrees of God are *absolute*? Or that election on the part of *God* has no reference to foreseen good conduct on the part of *man*?

7. If we believe that, in respect to a future state, neither our good conduct can excite any reasonable hope, nor our bad conduct any reasonable fear, is there any thing beyond the dread of *temporal* punishment to deter us from the commission of crimes?

8. Is not the law of God (which, when rightly understood, affords us an *additional sanction* to the law of man) so perverted by such a belief, as to become the means of *counteracting* the law of man?

9. Is not such a belief *injurious* also to the *individual*, as well as to society, by exciting ungrounded hopes in the confident hypocrite, and driving modest virtue to despair?

10. Though the Creator is not accountable to the creature, and his will alone determines *who* shall be elected to eternal life, is it credible that a Being of infinite wisdom, justice and goodness, should elect on any other principles than such as are *consistent* with those attributes?

11. And does not absolute or indiscriminate election *annul* the distinctions of good and evil, of virtue and vice?

12. Is, therefore, such election possible on the part of a Being who is infinitely wise, just and good?

CHAP. VII.

Of Regeneration, or the New Birth.

1. Is not our *new* birth distinguished from our *first*, or natural birth, by being a *spiritual* birth?

2. Are we not *spiritually* born when we enter into covenant with *God*?

3. Do we not enter into covenant with God, through Christ, at our *baptism*?

4. When the outward sign is duly accompanied with the inward grace, are we not then born (in the words of our Saviour, John iii. 5) “of water and the Spirit”?

5. Does not our baptismal service

* The word used by St. Paul, clearly shews that it is the *giver*, not the *receiver*, who is free from obligation.—See Rom. v. 15, 16.

† Matt. xvi. 27.

‡ John v. 29.

accordingly declare that we *are* regenerated at our baptism?

6. Does it make any exception or reservation on that head?

7. Is not our new or spiritual birth, as well as our first or natural birth, an event which happens only *once* in our lives?

8. If, then, we believe in the doctrine of our Church, that the new birth takes place at *baptism*, can we believe that they who have been baptized according to the rites of our Church will be regenerated at any *other* period?

CHAP. VIII.

Of Renovation.

1. Though at our baptism we become regenerate, and were made the children "of God by adoption and grace," does not the infirmity of our nature still require that we should *daily be renewed* by the same Spirit?—See the Collect for Christmas Day.

2. Does the assistance which we thus receive from the Holy Spirit display itself by sensible impulses, or do we discover this assistance only from the *effects* which it produces?

3. Does not St. Paul describe the fruits of the Holy Spirit? And do not those fruits consist in *goodness and righteousness and truth*?—Ephesians v. 9.

4. If we wish, then, to know whether we are assisted by the Holy Spirit, must we not examine whether we have attained to *goodness and righteousness and truth*?

5. And if we have *not* these fruits of the Spirit, is it not presumptuous to imagine that the Spirit dwelleth in us?

6. Do not even the *best* of men require, during the whole course of their lives, the aid of the Holy Spirit to secure them from the danger of sin?

7. Is it not, then, presumptuous to suppose that, at *any* period of our lives, we can have become either so *perfect* or so *secure* as to have no longer need of renovation?

CHAP. IX.

Of the Holy Trinity.

See the Articles I.—V.; and the Church Catechism.

1. Are not there Three Persons in

the Holy Trinity, equal in power, though different in office?

2. What is the office of God the Father?

3. What is the office of God the Son?

4. What is the office of God the Holy Ghost?

Introduction to the Study of the Old Testament, by J. G. Eichhorn, 3 vols. 8vo.

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that used by Jerom.—Of the Masora.—Collection of the manuscripts of the Old Testament in Palestine and Babylon in the eighth century.—The present mode of pointing and accentuating introduced between the eighth and tenth century.—Destruction of the more ancient manuscripts.—Of the fate of the Hebrew text of the Old Testament prior to the discovery of printing.—Names of the most celebrated Jewish critics in Europe.—Opinion of the present state of the Hebrew text.—List of the printed editions of the Old Testament in Hebrew.—General result of the foregoing.

Chap. III. *Of the Advantages to be obtained from various Quarters, in instituting a critical Inquiry into the Writings of the Old Testament.* § 139—338, pp. 442.

Great assistance to be gained from an examination of parallel passages—of the Samaritan Pentateuch—of the Masora—and of the different Greek and other Versions.—The latter comprise two classes, viz. *first*, such translations as were made immediately from the Hebrew; as, 1. The Septuaginta; 2. Aquila; 3. Symmachus; 4. Theodotion, in part; 5, 6, 7. The three anonymous Greeks; 8. The manuscript preserved in the Library of St. Mark at Venice; 9. Το Σαμαρειτικόν; 10. The Samaritan Version of the Pentateuch; 11. The different Chaldee Paraphrases; 12. The Syriac Version of the Polyglotts; 13. Sundry books of the Arabic translation in the Polyglotts; 14. The Arabic Version adhering to the Samaritan Pentateuch; 15. Arabic Erpenii on the five books of Moses; 16. Arabic translations by Saadias Ben Levi Asnekoth; 17. A Hebrew Version of the Chaldee passages contained in Daniel and Ezra; and lastly, 18. The Version of Jerom, from the original Hebrew.—And, *secondly*, such translations as were made indirectly from the Hebrew, or, in other words, grounded on prior Versions from it; such are,

a. Those adhering to the Septuaginta; viz. 1. Theodotion, in part; 2. The Arabic translation of the Polyglotts, for the greater part; 3. A manuscript Pentateuch in the Medicean Library; 4. The Æthiopic; 5. The Coptic; 6. The Armenian Version; 7. Many Syriac Versions, (among which are included, *a.* the Syriac Ver-

sion in the Hexapla—*b.* the Figurata—*c.* perhaps also the Philoxenian—*d.* the translation of Mar Abba—*e.* of Jacob of Edessa—*f.* of Thomas of Heraclea—*g.* of the Greek, preserved by Ephraim Syrus—*h.* of Simeon, belonging to the Convent of St. Licinius—and, lastly, *i.* the Versio Karkaphensis);—8. The Itala; 9. The Georgian; and 10. The Anglo-Saxon Version.

b. Those following the Syriac Peshito; as, *a.* the Arabic Version of the Psalms, printed in a Convent on Mount Lebanon in 1610—*b.* the Arabic translation of Job and the Chronicles, printed in the Polyglott—*c.* an Arabic Psalter, contained in the British Museum—*d.* a Pentateuch of Abulfaradsh Abdallah Ben Attajib—*e.* the Syriac Hexapla of Hareth Ben Senan—and, *f.* the Chaldee Version of the Proverbs of Solomon.

End of Contents of Vol. I.

(To be continued.)

SIR,

Torquay.

AS the idea of a new Unitarian College seems to have engaged the attention of several of your readers, I take the liberty of sending you a few remarks on that subject.

In the first place, it appears to me highly desirable that all the efforts of our body, in this way, should be concentrated on one institution. I need hardly go into much argument in support of this position, because it will be evident, to a very little reflection, that the advantages of a place of education depend most essentially on its affording the best instruction and liberal competition. Now, though all our contributions should be devoted to one academy, and all our students brought together there, it would still not be on so ample a scale but that it might, very advantageously, both with respect to tuition and competition, be much enlarged. How undesirable is it, then, that we should divide our efforts in attempting to support a plurality of these institutions! If we do this, we can assuredly never give to any one of them that respectability and permanence, and those superior advantages, as a place of education, which we ought to aim at, and which we certainly can attain if we unite all our exertions in the advancement of a single establishment. This, then, is

one point which I would recommend to the serious consideration of our friends; and, besides the advantages of this plan above-mentioned, I will add one more, namely, that it tends very powerfully to promote a general union of feeling among us, inasmuch as to have been educated together is a very strong and lasting bond of attachment among men. I think this must also, on the whole, be the most economical plan, because the same tutors would be able to instruct a greater number of pupils.

If, then, this be decided, that we are to support one common academy, the next question is, *what and where that one shall be?* I answer, that at present the College at York seems decidedly to claim this patronage: it is at present the only one among us, and it is a very excellent institution, liberally supported and ably superintended. And I must confess, that I think those will not act wisely, though they will act with the best intentions, who encourage the design of a new and distinct academy. But while I am thus an advocate for bending our whole strength to supporting the Institution now at York, I must take the liberty of suggesting what I think would be a very important improvement with respect to that establishment. It is nothing less than that it should be removed into a more central and more favourable situation: that is, I mean to recommend such a step to the consideration of the Trustees. Once already it has been moved, namely, from Manchester to York, and I suppose there is no absolute impediment to a repetition of this measure. A most serious objection lies against York, from its being so very far to the north that it lies more in an extremity than in the middle of the country. Moreover, those who know the situation will remember that it is very uninteresting in the midst of an immense plain, so that the slight risings around only just enable one to see the distant hills that bound it. It lies, too, quite exposed to the north-east wind, as it comes from the northern ocean, and of course the climate is not very genial. Contemplating the future progress of our body, I cannot but think that it would be a wise, though arduous, step, to remove this already flourishing Institution to a more central and favour-

able situation. The ground and buildings connected with the present Academy at York, are not at all such as to make it an object to retain them: and, I think, if the favourers of such a plan as I propose, would engage to provide ground and buildings on a handsome and worthy scale, such as should secure permanence and dignity, in a suitable situation, it might probably seem good to the Trustees of the York College to promise, that on such reception being provided, they would transplant that Institution, and come and take possession of their new quarters. As to the situation which would be most desirable, I would first say, that it cannot be Hackney, which is not only very far from central, but also involved in the overgrown and vicious metropolis. One of your correspondents [p. 11] has named the neighbourhood of Birmingham, and he rightly regards Warwickshire as about the centre of the population of the country. But the immediate vicinity of Birmingham I deem objectionable, both because there is nothing superior in the aspect of the country, and on account of the various evils of so vast a manufacturing town. I have been at most of the principal towns in that neighbourhood, and I think, very decidedly, that there is none which combines so many advantages for our purpose as Worcester. This city contains about fourteen thousand people; it is a place of very good society, and allowed by most who have seen it to be one of the handsomest towns in England. The situation is not only pleasant and healthful, but beautiful and grand. Washed by the noble river Severn, it beholds rising, at about six miles from it, the stately and diversified range of the Malvern hills, which swell at once to the height of fourteen hundred feet. Its immediate environs lie in the beautiful and luxuriant vale of the Severn, while all around it, though not pressing upon it, are seen various handsome and lofty ranges of hills. It lies from London 110 miles, from Bristol 60, from Manchester 97; and the more its advantages are considered, the more clearly, I think, will it be perceived, that it is the best situation for our purpose that could be chosen.

EUELPIS.

Clapton,

September 3, 1821.

SIR,

YOUR readers, I am persuaded, have been generally gratified by the Review of the "Indian Unitarian Controversy" (p. 477). I have now great pleasure in offering you the following communication, which, you will perceive, is immediately connected with that highly interesting subject.

A few days since I was introduced to the acquaintance of an officer of the British army in India, who bore a distinguished part in the late *Mahratta* war, of which he has since become the very able historian. In conversation with this gentleman, who, on the close of that war, resided at Madras, and has very lately returned to England, I sought to gratify my curiosity respecting Rammohun Roy, whom I soon found to be his friend and correspondent. My new acquaintance very obligingly offered me the two pamphlets which you have reviewed, and a letter from Rammohun, which had accompanied them.

This letter is dated Calcutta, Sept. 5, 1820. After expressing "grateful acknowledgments" of his correspondent Colonel B——r's "frequent remembrance," Rammohun thus proceeds:

"As to the opinion intimated by Sir Samuel T——r, respecting the medium course in Christian dogmas, I never have attempted to oppose it. I regret only that the followers of Jesus, in general, should have paid much greater attention to inquiries after his nature than to the observance of his commandments, when we are well aware that no human acquirements can ever discover the nature even of the most common and visible things, and, moreover, that such inquiries are not enjoined by the divine revelation.

"On this consideration I have compiled several passages of the New Testament which I thought essential to Christianity, and published them under the designation of *Precepts of Jesus*, at which the Missionaries at Shrainampoor have expressed great displeasure, and called me, in their review of the tract, an injurer of the cause of truth. I was, therefore, under the necessity of defending myself in an *Appeal to the Christian Public*, a few copies of which tracts I have the pleasure to send you, under the care of Captain S——, and intreat your acceptance of them.

"I return, with my sincere acknowledgments, the work which Sir S. T. was

so kind as to lend me. May I request the favour of you to forward it to Sir S. T., as well as a copy of each of the pamphlets, with my best compliments, and to favour me with your and Sir S. T.'s opinion respecting my idea of Christianity, as expressed in those tracts, when an opportunity may occur; as I am always open to conviction and correction?"

Rammohun then expresses his determination "to leave India" for Europe as soon as he can arrange his affairs, and his desire, which, however, he did not accomplish, "of going in the same ship" with his correspondent. Yet Colonel B. has no doubt of Rammohun's continued determination to visit England.

From the first paragraph, extracted from the Bramin's letter, it may, I think, be conjectured, that he attributes to our Saviour a *superhuman*, though by no means a *divine* nature. This, after all that has been advanced to the contrary, I must consider as leaving Rammohun in possession of as strong a claim to the title of a Christian Unitarian, as if he thought of "the man Christ Jesus," in the manner which appears to my apprehension more scriptural. "The humanity of Christ," as my friend Mr. Fox has well remarked in his *Lectures*, (1819,) "is not essential to Unitarianism;—such limitation is inconsistent with the etymology and meaning of the term, and its historical use. Dr. Price was an Unitarian as well as Dr. Priestley, and so is every worshiper of the Father only, whether he believe that Christ was created before all worlds, or first existed when born of Mary."

There is another subject connected with India, not yet mentioned in your work, as I recollect, in which Unitarians may be expected, in no long time, to take a lively interest. I refer to the efforts of some liberal-minded Europeans at Madras to avail themselves of the enlightened views entertained by the Marquis of Hastings respecting the liberty of the press. Since the public discussion of that subject, at the India House in July last, I have no scruple to name another friend of Rammohun, the Honourable Colonel Stanhope, who resided at Madras, on the conclusion of the *Mahratta* war, in which he bore a command, as one of the chief pro-

moters of the free and manly declarations addressed, by a large number of the principal inhabitants of that city, to the government of Calcutta. There they were received in the manner which such sentiments deserved; though not exactly in the manner desired by the government of Madras.

Colonel Stanhope was so obliging as to shew me, several months ago, some interesting papers on this subject. Of his speech at the India House, which I had the pleasure of hearing, and in which he appeared a zealous and well-informed disciple of Milton's *Areopagitica*, the fullest and most correct report is in the Morning Chronicle of July 5th.

While we may thus congratulate ourselves on promising appearances in far-distant lands, I am sorry to observe any thing which, however designed, appears too well calculated to paralyze our efforts at home. Such I cannot help considering the "Remonstrance against Lay-Preaching" (p. 447). The present is surely the time, if there ever was a time, when Unitarian Christians should encourage one another, if they have any thing to say to the people, to say on. Yet at such a time M. S. advances into your *arena*, where he had scarcely a right of admission without either giving the authority of his name, or at least naming the "one or two chapels," in which he complains that "the vulgar and illiterate" have been allowed to perform "the sacred offices of religion."

Admitted, however, by your courtesy, and secure, as one of Homer's half-divine heroes, in the mysterious panoply of an anonymous signature, this champion of "priests," of "superior education," and "of somewhat superior rank," proceeds to *cast about his arrows, even bitter words*, "against lay-preaching;" the only preaching, after all, by which we may expect that *Christian* Unitarianism will ever reach the people. This, I apprehend, many "an enlightened and respectable minister" will admit, and readily acknowledge that the ability, at once "to suit the sons of Wapping and Whitehall," is as rare as it is invaluable. Nor will such a minister lose any of his respectability, however such as M. S. may complain, when he "sanctions the performance of the religious duties in a man whose situa-

tion in life is little better than a common servant."

But I admire how your correspondent can have contemplated the most solemn and awfully-leveiling subjects, or where he has sojourned, if he cannot suppose that a man of such a "situation in life," according to his *Christian* nomenclature, "the clumsy candidate for holy orders," may do something; or if he knows not that such men have done much "to comfort the sick, to administer hope and consolation to the dying, to animate the penitent, and to reprove the guilty." The annals of human misery in our jails and poor-houses, and in the mud-walled cottage, which the luxurious palace yet leaves to toilworn penury, would, I believe, justify the claim of such men to a large share of these meritorious exertions, very properly comprehended by M. S. in "the active duty of the Christian minister;" while, with illustrious exceptions, too many "priests of superior learning," and "of somewhat superior rank," would, on no uncandid estimate, be *found wanting*. Yet such appear to be your correspondent's only authorized ministers, those "proper supplies," who can alone preserve "the extempore prayer" free from "canting nonsense" and "imaginary ornament," and in whose absence "the place" of Christian assembly "had far better be closed."

But it is time to recollect the hazardous adventure in which I am engaging. This anonymous impugner of the laity may be some *great clerk*. His talents, as virtually described by himself, are, indeed, of the highest order. He is "fully aware that there are few whose opinions—would not be perused with greater interest and more solid conviction." Thus having substantiated his claim to the amiable grace of humility, we know where to look for M. S. when he presently delivers it as an axiom, "that humility is found only in those whose attainments are far above mediocrity."

Under these circumstances I cannot act more discreetly than by now adopting the style of conciliation, and proceeding to thank your *anti-laical* correspondent for the *rare* information he has been pleased to communicate. Whatever doubts your readers may have admitted on those subjects, they

will not scruple, henceforth, boldly to assert, on such unquestionable authority, that "there are distinctions and gradations of rank," and that "we know the influence which they carry even in the common concerns of life;" that "the learning of the scholar and the theologian has thrown a light upon many passages, from which much knowledge and improvement have been derived; that the wild enthusiast and bold declaimer are generally ignorant," or, at least, deficient in judgment to direct the application of their knowledge; that no one "can hope for improvement from the silly rhapsodies of a self-created minister," or from any other retailer of "silly rhapsodies;" and that "it is infinitely better in the propagation of important truth, to appeal rather to the reason than the passions."

J. T. RUTT.

P. S. When I observed the *Correspondence* on the cover of your Number for July last, I expected that my friend Mr. B. Flower was about to avail himself of your established impartiality, to complain of an impeachment of his veracity, such as I little expected from your learned correspondent, especially while consulting "the interests of truth and the credit of the Monthly Repository." The calumny which that P. S. (279) too clearly appears to contain, and which could only by accident have found a place among your pages, is, in my judgment, and, I trust, in that of most of your readers, poorly compensated by any display of learned research, or superiority in argument. It can, however, mislead only those who are strangers to the life and character of the gentleman who is the subject of it.

I was glad to observe (p. 415) the notice of a republication of *Wakefield's* "Directions for Students in Theology," which I have long desired to reprint. That "little tract" was not "inserted in the Appendix to his Memoirs."

P. 456, Note. If *Aretius*, who, in 1554, deserved the praise of Castalio for having "embraced liberal opinions," should be found to be *Benedictus Aretius*, a divine of Bern, who, in 1567, dedicated to the magistrates of that city, his book entitled *Gentilis Valentini Historia*, containing insults

on the memory of Gentilis, and an unqualified approbation of his cruel punishment, from which history Bayle took his article *Gentilis*, such a circumstance would afford a striking instance of lamentable degeneracy.

Castalio, as mentioned in one of your early volumes, appeared to great advantage in 1551, when dedicating his *Biblia Sacra* to Edward VI. *Calvin*, already possessed by the spirit which too soon projected the murder of *Servetus*, "barbarous Calvin," as Robert Robinson styled the Geneva Reformer, while himself a Calvinist, had, in 1548, recommended persecution in a letter to the Protector. I cannot recollect his words, but he intreats Somerset to cut off heretics by the sword entrusted to him. *Castalio*, on the contrary, thus counsels the prince, "Obediamus justo judici, et zizania atque ad messem sinamus;" happily adding, "Neque enim adhuc ultimus mundi finis est: neque nos angeli sumus, quibus hæc sit mandata provincia."

I wish "The Nonconformist" may prevail upon his learned associate to give us "a complete history of Religious Liberty," as I see, with great satisfaction, that such a history would comprehend the liberty, as it respects civil controul, of being irreligious; a liberty essential to Christianity as an unimposing system, but which the *professed* followers of Jesus are still grossly violating; spoiling *unbelievers* of their property, and thrusting them into prisons, there to learn how Christians love their enemies.

Page 495, col. 2. The late justly lamented and revered biographer of Mr. Cappe, who so well sustained the honour of his name, mentions, in her Memoirs, (1802, xxxv.,) that "a passage from one of his fast sermons was quoted by Mr. Erskine on the famous trial of Paine." It was introduced by the learned advocate, who afterwards named Mr. Cappe, as I well remember to have heard in the crowded court assembled on that occasion, as "part of a sermon written by a person of great eloquence and piety," who "looks forward to an exemption from the intolerable grievances of our old legal system in the infant establishment of the new world." As the circumstance of this quotation does not appear to be mentioned in the

Memoirs, 1820; as Paine's Trial, nearly thirty years old, has now given place to the learned labours of later Attorneys-General; and especially as the passage, so creditable to the discernment and independent spirit of the author, when compared with the *common stuff* uttered on the wisdom of our ancestors, will be read with an interest increasing with every year's growth of "the infant establishment," I here copy it *verbatim* from Gurney's edition of the Trial (1793, 176):

"It may be in the purposes of Providence, on yon western shores, to raise the bulwark of a purer reformation than ever Britain patronized; to found a less burthensome, more auspicious, stable and incorruptible government than ever Britain has enjoyed; and to establish there a system of law more just and simple in its principles, less intricate, dubious and dilatory in its proceedings, more mild and equitable in its sanctions, more easy and more certain in its execution; wherein no man can err through ignorance of what concerns him, or want justice through poverty or weakness, or escape it by legal artifice, or civil privileges, or interposing power; wherein the rule of conduct shall not be hidden or disguised in the language of principles and customs that died with the barbarism which gave them birth; wherein hasty formulas shall not dissipate the reverence that is due to the tribunals and transactions of justice; wherein obsolete prescripts shall not pervert, nor entangle, nor impede the administration of it, nor in any instance expose it to derision or to disregard; wherein misrepresentation shall have no share in deciding upon right and truth; and under which no man shall grow great by the wages of chicanery, or thrive by the quarrels that are ruinous to his employers."

SIR, Clifton, August 9, 1821.
ALTHOUGH I doubt not the character of the late Mrs. Cappe, of York, will be delineated in your pages by a far abler hand than mine, I cannot refrain from expressing my veneration for her memory, and my sorrow at being deprived of the high privilege of her acquaintance and friendship.

Her end, no doubt, was blessed. In the midst of years and honours and prolonged usefulness, occupied to the

very last with unabated enjoyment, and scarcely abated activity, in employments which afforded her supreme delight,—she may seem almost to have been translated rather than to have died. Yet when I consider how much good she might have effected even during the *very* few years that could have remained to her, that her character seemed to be *ascending* to nobler degrees of disinterestedness and pious zeal, and that the extent of her experience, the weight of her counsels, the love and respect of her acquaintance, and the lustre she reflected on our cause, were *increasing with every advancing year*, I cannot help feeling and deploring the loss we have sustained.

However, those who have known her may now console themselves with retracing the many good qualities by which she was distinguished.

Of her *devotion* it may scarcely become us to speak. (But who can doubt the unsullied nature of the spring whose waters were so pure and refreshing?) I speak of her as she developed her own character, with all the simplicity of truth, in her conversation and her letters and in her *deeds*, which speak for themselves. Few persons at her advanced age felt so *universal* a concern for the welfare of the human race. Earnestly as she was devoted to the particular objects which she had successively in view, within the *immediate sphere* of her exertions, she appeared to feel an almost equal interest in *every* method by which the progress of knowledge, liberty and virtue, were advanced in every part of the globe. Her heart embraced the whole habitable world; and did we know more of the dwellers in distant spheres, it was wide enough to embrace them with all their interests also.

The *divinity students* at the college have particular reason to remember the delight and improvement with which they listened to her conversation, and the unbounded generosity and kindness with which she followed them to the field of their several labours in after life. It was highly gratifying, too, to observe that those to whom she extended so large a portion of her intimacy and kindness, were not the only persons who formed an equally high estimate of her moral qualities. Religious Bigotry seemed to be be-

guiled of her unfriendliness, and to lay aside her anathemas; though she often breathed a prayer for the conversion of one whose final security rested on no better foundation than a long life of obedience to the commands of her heavenly Father! "Oh, Madam, if you were not a Unitarian!" pathetically exclaimed a benevolent clergyman, after conversing with her long and with deep interest on subjects of common interest. Mistaken man, though amiable in his errors! I trust that he will hereafter be convinced that the "pure in heart," whatever be their religious persuasion, "SHALL see God;" that the mansions of his heavenly Father's house are of far wider dimensions than he had laid them down; that the impassable gulph separates not the believers from the unbelievers in the Creed of St. Athanasius: and how will he start back with surprise (if aught of prejudice and infirmity remain) at discovering in the foremost rank of the countless multitude, clad in robes of white, and bearing palm branches in their hands, *one* who he had, perhaps, once trembled to think *must* be banished for her opinions to the regions of outer darkness and unceasing woe; at beholding the Son of Man himself conversing with "publicans and sinners"!

But "you Unitarians live well," said a zealous Methodist to a friend, whose error he lamented, "but you do not die well." Look at Dr Priestley employing the last glimmering light of the lamp of life in defending the truth of the Christian revelation. Look at Mr. Lindsey, steadying the trembling hand of 82, to prove by his writings "that all is of God and for good to all." Look at Dr. Cogan calmly conversing at his brother's fire-side, a few days before his expected decease, on the advantages of death under the system of Divine Providence. Look at Mrs. Cappe, who, to the last throb of life, continually *wished* the happiness of the whole family of man, redoubling her diligence with the lengthening shadows of her setting sun, foregoing the rest which is the appropriate enjoyment of age, and overtaken at last in the very midst of the protracted labours of the pen and tongue, to promote the highest interests of her fellow-beings!

But I forbear, Sir; a lengthened

panegyric would be an offence against the gentle spirit of its subject. Long, long will those who enjoyed the benefit of her society, remember that benevolence which was spread over her whole social intercourse, and wrought into the lines of her countenance.

May her intelligent *female* acquaintance in particular, be stimulated to supply the vacant place *in the pages of your valuable work*, and in the circle in which she moved!

GEORGE KENRICK.

SIR,

August 12, 1821.

I LATELY met with a tract entitled, "The Scripture Account of Prayer, in an Address to the Dissenters of Lancashire," by the learned and pious Dr. John Taylor, which has tended, in no small degree, to confirm me in my opinions as to the impropriety of cramping the spirit of piety, by subjecting it to the controul of a previously composed form of words in public prayer. In the hope that a little more attention may be drawn to this important subject, I will proceed to quote some passages from the learned author, whose observations may not be less worthy of the serious consideration of our young ministers in particular, from their having been the last production of his pen.

"Prayer doth not properly consist in language, how curious and elegant soever, but in the real sense, and sincere desires of the mind. It is the heart, not the tongue, that prays. It is the true and sincere devotion of the heart only, that can make our prayers acceptable to God. Those expressions, therefore, are the most proper in prayer, not that are adorned and polished by the rules of human eloquence, but that are adapted to convey the sense and affections of pious, praying souls; and every wise man will prefer that language, how plain and simple soever, which penetrates and excites his heart, before all the elegance of smooth, flowing and harmonious periods, which please the false taste of curious, delicate ears, and are apt to lead the thoughts to attend more to the diction than to the duty, to the words than to the sense. For which reason, the language and style of prayer is the more improper, the more it appears to have been laboured. Some in St. Augustin's days ridiculed the

coarse and uncouth language which some of the bishops and ministers then used in prayer. 'But,' saith he, 'let them know there is no voice besides the affection of the soul that reaches the ear of God; and they will not jeer, if perchance they observe that some of the bishops and ministers of the church do call upon God with barbarisms.' 'And,' according to Chrysostom, 'God seeketh not the eloquence of the tongue, nor the elegant composition of words, but the flower and vigour of the soul.' He that only reads his prayers, may never be able to do any thing more than read; may never be able to use his own thoughts in conceiving a regular address to God, his maker, father and ruler. In the use of free prayer, the careful performer can take in and expatiate upon whatever relates to particular cases and occurrences, so as to engage, affect and piously dispose the minds of those that join with him. On these accounts, I reckon that the spirit and gift of prayer are infinitely preferable to the finest compositions in the world; and surely every one must be convinced in his conscience, that they are a most excellent qualification in a minister of the gospel. Happy, beyond expression, is the man who is thus qualified for communion with God. He worships him in spirit and in truth, in the pure, spiritual, lively devotion of the soul, and stands in no need of other assistance. His heart is his Prayer-book, vastly preferable to the most curious compositions. Reading of prayers cannot give a minister any character of esteem in a Dissenting congregation, where it is considered as a very low manner of performing this office. If a minister prays by heart or memory, which is the least that is done among Dissenters, he must, at the same time, shew some previous care and application to qualify himself for the duty, and some present thought and attention in the discharge of it, and so may appear to be deserving of some respect; which must arise to a high degree of esteem when the propriety of expression and sentiment, together with the life and fervour of utterance, plainly indicate that the address proceeds from the immediate conceptions and sense of a well-prepared and truly pious and devout mind."

From the foregoing extracts from this excellent little tract, it would appear, that the learned author had a decided objection, not only to a Liturgy, but also to precomposed prayer, in any way. The only instances when he would allow a minister to use his own precomposed prayer, are "on some extraordinary occasions, or under a disconcerted state of mind. On these occasions," he adds, "I think they may be allowed to read such written precomposed prayer." The growing custom, among our Unitarian ministers, sanctioned and encouraged as it is at our colleges, of reading their prayers, is certainly matter for deep consideration. I own I am not without my fears, that it is not only injurious to the interests of piety, but to those of *Dissent*. I am at least confident in the assertion, that it is by no means approved by the great majority of our congregations, and this alone ought to make us hesitate at introducing generally a custom, which was certainly regarded by our ancestors as an unscriptural innovation.

A DISSENTER.

Lewes,

June 21, 1821.

SIR,

I NOW resume my pen, to lay before your readers (according to an intimation given in a former letter, pp. 402---407,) some queries which have arisen in my mind concerning Dr. Priestley's attempt to prove that the Gentile Christians were originally *simple* Unitarians. I feel extremely doubtful whether his attempt has perfectly succeeded.

He appears to me only to have proved, that very early there existed among the Gentile Christians *two* principal opinions respecting the divinity of Christ; some believing that the Divine Logos, (or Word,) which constituted his divinity, was a *person* distinct from God the *Father*; others, that it was an extension from the Father of his divinity, by which he himself was incarnate, in the man Jesus: both parties thus agreeing, that the Messiah was God and man in one person, by "all the fulness of the Godhead bodily dwelling" literally in the man.

I cannot perceive that Dr. P., in quoting ancient writers, has been able to produce any one expression or inti-

mation of *simple* Unitarianism among the Gentile Christians for the two first centuries: on the contrary, in referring to those writers, to prove that Unitarians were not accounted heretics in those early times, he has also proved by the same authority, that they were in fact *Sabellians*. * For instance, in the History of Early Opinions, (I. 292,) he says of Origen, "In one place he evidently considers the heretics and Unitarians separately, &c.; but supposes the *Unitarians* confounded the person of the Father and Son." II. 107, referring to something said by Tertullian, he says, "This respected the *Sabellians*, who laid great stress on Christ saying, 'I and my Father are one.' These were the philosophical *Unitarians*." III. 348, he speaks of Cyril of Jerusalem, as saying, "There is an apostacy; for men have departed from the right faith; some confounding the Son with the Father: meaning," says the Doctor, "the *Unitarians*." P. 293, he says, "Eusebius, in his controversy with Marcellus, says, Some, for fear of introducing a second God, make the Father and Son the same; Marcellus, for fear of saying there are two Gods, denies the Son to be a separate person." P. 346, speaking of Austin, he says, "It is also the *Unitarians* that he refers to in the following passage: Let us not hear them who say, &c., that the Father himself is sometimes called the Son, and sometimes the Spirit."

It even appears that some, if not all of these, whom the Doctor calls *Unitarians*, so nearly approximated to the opinions of the orthodox, as to allow the Logos a *distinct personality*, only differing from Trinitarians in not allowing the personality to be permanent, independent, and a mode of existence proper to the divine Logos; but continuing only during its prolation or extension from the Father. This will be better understood by a reference to the Doctor's own words. II. 45, speaking of the principles of Philo, he represents them as follows: "That the divine Logos could assume

occasional personality to answer particular purposes; and then be resorbed into the Divine Being again." Pp. 46, 47, he further says, "The doctrine of the occasional emission of this divine principle, preceded that of the permanent personality." He then adds, concerning the occasional emission, "The opinion, &c., was the same that was held by Marcellus of Ancyra, and other learned Christians, ranked among *Unitarians*." He further says, "On this scheme it might have been said the divine Logos would have been a *person* at the creation of the world; and again, when it was employed in the divine intercourse with the patriarchs; in the interval of which it was deprived of its personality, and recovered it again at the baptism of Christ, &c. This, therefore," (adds the Doctor,) "may be called philosophical *Unitarianism*." In his second volume, p. 275, he says, "Athenagoras considered the Holy Spirit as an efflux from the Deity, flowing out, and drawn into him again at pleasure, &c. This was that kind of existence which some persons ascribed to the Son, and which constituted what may be called the philosophical *Unitarianism* of that age." In Vol. III. p. 386, he quotes Epiphanius, as saying, "The Sabellians say that the Son was sent from the Father, as a beam of light from the sun, to administer every thing relating to the gospel dispensation, and then drawn up into heaven as a beam of light which returns to its source." Page 388, the Doctor says, "Marcellus is generally described as being what I call a philosophical *Unitarian*; but he is not said to be a *patripassian*. According to Theodoret, he held that *Christ came as an extension of the Father's divinity*: this he called *God* the Logos; but after all the œconomy (that is, the gospel dispensation) shall be accomplished, it will again be drawn into him and centred in God, from whom it had been extended."

Such, according to the Doctor's own representation, were the opinions of the *learned* part of those whom he considered as the early Unitarian Christians. The passages he has quoted, to prove they were not heretics, are so interwoven with proofs of their Sabellian notions, that he could not have concealed it had he been dis-

* I apply the name to persons who lived before Sabellius, because it has since his time been generally used to distinguish their doctrine.

posed to do so; he endeavours, however, to soften this fact in favour of his main argument, by calling these persons *philosophical* Unitarians; and often intimates, that the common people, who were the majority of believers, were *simple* Unitarians, holding the pure truth, undisguised by the prevailing philosophy of the age. I would just remark here, that the writers he has quoted make no such distinction: they do not inform us that the unlearned Unitarians differed in doctrinal notions from their learned leaders. The Doctor's distinction I consider as mere hypothesis, unsupported by facts, and indeed *opposed* by them. Some persons may, perhaps, be surprised that I should venture to make such a declaration; they may be ready to ask, "Has he not adduced plain proof, in two or three quotations at least, that the common people, or majority of believers, in the times referred to, were really *simple* Unitarians?" I answer, No; those authors are of too late a date for the purpose. I know of only three to whom he appeals for direct proof, and two of them, if not all, (besides being too late,) although they do speak of the common people, yet say not a word which implies *simple* Unitarianism. I will give their words as quoted in the History of Early Opinions. In Vol. III. p. 265, is the following passage from Tertullian: "The simple, the ignorant and the unlearned, who are always the greater part of the body of Christians, since the rule of faith transfers the worship of many gods to the true God, not understanding that the unity of God is not to be maintained except with the æconomy, dread this æconomy, imagining that this number and disposition of a Trinity, is a division of the Unity. They, therefore, will have that we are worshipers of two and even three Gods; but that they are the worshipers of one God only. We say they hold the monarchy. Even the Latins have learned to bawl out for the monarchy; and the Greeks themselves will not understand the æconomy." P. 268, Athanasius is quoted as saying, "It grieves those who stand up for the holy faith, that the multitude, and especially persons of low understanding, should be infected with those blasphemies. Things that are sublime and difficult are not to be apprehended

except by faith, and ignorant people must fall if they cannot be persuaded to rest in faith and avoid curious questions." In these quotations I cannot see any thing but what may be as properly referred to *Sabellians* as to *simple* Unitarians. That the "multitude," called by Athanasius, "persons of low understanding," and by Tertullian, "simple, ignorant and unlearned," must, because thus named, be *simple* Unitarians, is mere gratuitous inference, and nothing like a fact expressed by those authors. *Sabellians* might with propriety distinguish themselves from Trinitarians, as "worshipers of one God only," and "bawl out" (as Tertullian says) "for the monarchy." And also the common people might prefer Sabellianism, as more easily understood and less liable to objections than the Trinitarian doctrine.

In pages 263 and 264, are the following passages from Origen: "Some are adorned with the Logos itself, others with a Logos which is akin to it, seeming to them to be the true Logos, who know nothing but Jesus Christ and him crucified, who look only at the word made flesh." "There are who partake of Logos which was from the beginning, which was with God, and which was God, &c., that speak of him as the Logos of God, and the Logos that was *with* him; but there are others who know nothing but Jesus Christ and him crucified, the Logos that was made flesh; such is the multitude of those who are called Christians." To "know nothing but Jesus Christ and him crucified, the Logos that was made flesh;" and to "acknowledge Christ" only "according to the flesh," may be thought to imply a denial of his divinity, and a belief, that in his *person* he was no more than man; but it is not evident to me, that Origen meant more than that the people he mentions knew nothing of the Logos as distinct from the Father, except in its humble state of incarnation, or of prolation from the Father, they being ignorant of its *personal* pre-existence *with* the Father before the world was. It is remarkable that Origen says, "Some are adorned with the Logos itself, others with a Logos that is *akin* to it;" for the Logos of the Sabellians might truly be considered as akin to that of the orthodox, both believing the Logos

to be that of the Father, by which he made the worlds, conversed with the patriarchs, and at length "*united God to man*" in the person of Jesus Christ, only differing on the question of its distinct and permanent personality. It is further remarkable that Origen speaks in a peculiar manner of "the Logos of God, and who was *with him*," and was "*from the beginning*." Many persons, (I imagine,) upon recollecting the sense in which Origen and similar writers used such language, will be inclined to believe he meant that the Logos was from the beginning a *person* existing with the Father, as one person with another, and was not before his incarnation the Logos of the Father as an *attribute*; hence, by what he says after, of knowing the Logos only according to the flesh, as contrasted with the above, he meant to condemn the Sabellian doctrine, which denied the proper and permanent personality; and that, therefore, he had no thought of *simple* Unitarians.

If any think the above arguments invalid, I shall only remind them, at present, that I have said of Origen and the other two authors before noticed, they lived at too late a period to answer Dr. P.'s purpose in quoting them, as I intend to say more on this circumstance at the close of my letter. In the mean time, I shall bring forward what I think to be positive evidence, that the common people were no more *simple* Unitarians than were those learned persons whom Dr. P. acknowledges held Sabellian tenets, and distinguishes as philosophical Unitarians.

First. It appears that simple Unitarianism was broached, about the close of the second or beginning of the third century, by Theodotus, who was thereupon immediately excommunicated as an heretic; so that, contrary to the Doctor's opinion, *simple* Unitarians were deemed heretics, and *treated* as such, from their *very origin*, although Sabellianism had been long tolerated. That Theodotus was excommunicated, Dr. P. himself informs his readers (III. 237): "We find," says he, "that all the Unitarians continued in communion with the Catholic Church till the time of Theodotus, about the year 200, when it is possible that upon his excommunication some of his most zealous followers might form themselves into separate societies." The

Doctor, indeed, denies that Theodotus was excommunicated for Unitarianism, and says it must have been for something else: what that something else was, however, he could not tell us, but only that he was excommunicated by Victor, who was himself an Unitarian, or at least favoured Unitarians. To this I answer, the passage he refers to proves that Victor, or, as he is sometimes called, Victorinus, favoured Sabellians. See Vol. III. p. 304, where it is said, "Praxeas introduced his heresy into Rome, which Victorinus endeavoured to strengthen. He said that *Jesus Christ was God the Father, omnipotent*," &c. Now, that this Victor should excommunicate a man who taught that *Jesus Christ was not God at all*, is no wonder; and, that it was on this very ground Eusebius expressly declares, as quoted in the above page. He says, "Victor excommunicated Theodotus, the *leader* and *father* of that God-denying heresy, who *first* said that Christ was a *mere man*." The distinction which I make between Sabellians and simple Unitarians, and which the Doctor did not make, I think appears by the above to be of some importance: I will add, it seems to me to be a just distinction, and one which materially affects *many* of his arguments, as founded on his historical axioms.

Secondly. I think the common people of the two first centuries, and later, were not *simple* Unitarians, but of the same opinions as the learned, they being the leaders and teachers of the multitude, who were their disciples and followers. The Doctor himself says, (II. 48,) "Marcellus was popular among the lower people:" and, Vol. III. p. 350, he says, "His" (Basil's) "strongest apprehensions were from the Unitarians, the disciples of *Sabellius, Marcellus* and *Paulus Samosatensis*." P. 329, he also says, "In a treatise ascribed to Athanasius, the more simple are represented as easily taken with the assertion, that *God* the Logos suffered in the flesh." Here the common people are described as admirers and disciples of Sabellian teachers, and as easily taken with Sabellian doctrine; surely, then, it cannot be reasonably thought they were *simple* Unitarians.

Thirdly. The creed, so early as the time of Irenæus, (A. D. 150,) and as

given by him, was so framed as to exclude *simple* Unitarians from the church; yet we do not find the multitude of believers was excluded, therefore they could not be *simple* Unitarians. This creed is given as follows (I. 308): "He" (Irenæus) "represents all Christians as believing in one God, the maker of heaven and earth, and all things that are therein, by Jesus Christ, the Son of God, who, from his great love to his creatures, submitted to be born of a virgin, and by himself *united God to man*," &c. P. 311, the Doctor insinuates that this could not be the *proper* creed, to which *all* Christians in the Catholic Church subscribed, because it would not suit Unitarians, of whom he says it is universally acknowledged there were many in the church. Here again appears his error in confounding *Sabellians* with *simple* Unitarians. The creed might and did suit *Sabellian* Unitarians, and of *these* it was acknowledged there were many in the church, but not of *simple* Unitarians. Thus his argument against the creed appears to be founded on an error; and this creed, as given by Irenæus, remains a legitimate historical proof, that *no simple* Unitarians could, in his day, be in the church.

Fourthly. With respect to the passages before noticed, which the Doctor quoted as *direct* proof of the *simple* Unitarianism of the common people, I have now to remark, that the authors themselves of those passages actually spake of the simple, the ignorant and unlearned, whom they mention as holding *Sabellian* doctrine. Tertullian, as referred to, History of Early Opinions, III. 268, says concerning him, "The tares of Praxeas grew up, while many slept in the simplicity of doctrine." We have already seen the doctrine of Praxeas was, that "Jesus Christ was God the Father, omnipotent." Athanasius, we have also seen, considered the common people as easily taken with the assertion, that "*God the Logos* suffered in the flesh," and that Origen considered them as believing in "*a Logos akin*" to that of the orthodox. I am, therefore, at a loss to understand with what propriety these writers can be considered as ever speaking of the common people as *simple* Unitarians.

Fifthly. What I have hinted respecting the dates of the above authors,

would be a serious objection against their testimony of the *simple* Unitarianism of the primitive Christians, even if they *had* asserted it in the passages which have been considered (which, however, I believe they have not). Tertullian, the earliest of them, died twenty years after Theodotus is said to have "*first*" advanced the doctrine "that Christ was a mere man;" Origen, 54 years after, or later; and Athanasius, 171 years. Now allowing, for the sake of argument, that these writers really did complain of the common people of their time being *simple* Unitarians, yet we need not admit, as the Doctor requires, that *all* the common people throughout the Christian world had always been such: it is not a necessary consequence. For if *simple* Unitarian doctrine prevailed considerably in the *neighbourhood* of the above writers, it would be natural for them to complain of its generally affecting the people, and to ascribe its prevalence to their simplicity and ignorance; and it might even, as a *new* doctrine, thus considerably prevail in the course of twenty, fifteen, or even ten years; that is, in the time of Tertullian, after the excommunication of Theodotus; much more in the later times of Origen and Athanasius, especially after Sabellianism (which appears to me to have led to its being advanced by Theodotus). Zealous teachers, under circumstances by no means miraculous, though favourable, have been known to make a very general impression upon the mind of the multitude in the course of but a few years. I have noticed that Theodotus himself had been a Sabellian, and that, forty or fifty years after his expulsion, Sabellians themselves, who had taken an active part in that deed, began also to be generally expelled from the church, which is a presumptive argument, at least, that Sabellianism, which had long been tolerated, began to be viewed as dangerous, in that it had led to the entire denial of the divinity of Christ.

Not presuming to determine whether these objections against Dr. P.'s History, which seem weighty to me, may appear so to others, I commit what I have written to the impartial judgment of your readers; not anxious for the fate of my arguments, but only for truth.

R. MARTIN.

SIR, *Bristol, Sept. 1, 1821.*

I HAVE read with great pleasure Mr. Wilson's entertaining work, entitled, "The History and Antiquities of the Dissenting Churches in London," and I am sorry that he has not had sufficient encouragement to enable him to give the Dissenting public another volume or two, containing the History of the Religious Societies in the neighbourhood of the Metropolis. I feel a deep interest in all such accounts, as recording the efforts made, from time to time, by the friends of religious liberty, in support of the great Protestant principle of the right of private judgment in religious matters, and of what I conceive to be the duty of every serious inquirer into the true meaning of the Scriptures, to lay his convictions and discoveries, whatever they may be, with charity and good temper before the public. What Mr. Wilson has done for the London churches, I wish some other friend to the noble cause of conscientious Non-conformity, would do for the kingdom at large, at least for England and Wales; and in order to furnish materials for such a work, I propose, what might be very easily accomplished, that every Dissenting Minister should draw up, and send to the Repository, a concise account of the church of which he is minister, ascertaining, where it can be done, the earliest date to which the existence of his society can be traced, the names they have borne at different periods, where any change has taken place, a list of their ministers, how long they occupied their respective places, where they removed to, if they did not continue their services in any one congregation for the residue of their lives—with an account of the literary productions of such of them as appeared before the public as authors, and any well-authenticated and important particulars concerning them or the churches to which they belonged. Thus, Sir, I think a valuable addition might be made to our stock of religious information, and the names and labours of many excellent and worthy individuals, both in and out of the ministry, be preserved from total oblivion. I am, Sir, with best wishes for the increasing circulation of your truly liberal and useful work,

E. BUTCHER.

Brief Notes on the Bible.

No. XVIII.

MATT. x. 28: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

There are two subjects so fruitful of controversy, that the dome of St. Paul's Cathedral might not, perhaps, be found adequate to contain the volumes which have been written and published upon them; but which, in my humble estimation, have about the same degree of intrinsic importance as the publications on the sublime science of astrology.

The first I allude to is the question of infant or adult baptism; the other is the ever-confounding question, whether the soul be a substance distinct from the body, or the result of its confluent particles.

If the free expression of my sentiments should pass unnoticed, well! Otherwise, I may provoke a nest of hornets, whose buzzing, however, will not intimidate or disturb a mind, cased as mine is in the armour of indifference.

With the first question I meddle not, nor make, conceiving it to be of no imaginable consequence, whether the offspring of Christian parentage be baptized in infancy, in mature age, or at all. The practice, at whatever period, is decorous and unexceptionable; but the Judge of all mankind will consider only whether professing Christians have lived upon Christian principles; and I may safely pronounce, that He will not condescend to ascertain what rites and ceremonies they have either been submitted or spontaneously conformed to.

Upon the second question, however, if the subject be not too beaten, I would indulge in a few very brief remarks. Uninteresting as it may be to me, it is not so to others; and as I cannot well be refused the credit of writing dispassionately, the little I have to say may have the better chance of an unprejudiced reception.

Perhaps there is nothing that counteracts the notion of the separate existences of soul and body more than this consideration, that the structure of the mind is progressive, together with that of the body. Its deteriora-

tion is not less evident when the human frame is much relaxed and disordered. Upon the hypothesis of the mere junction of a reasonable soul with perishable matter, and its surviving the dissolution of it, how are we to account for the gradual expansion and maturity of intellect? If one be essentially independent of the other, by what process are they mutually affected? Metaphysicians may busy themselves in this inquiry, and produce hypotheses as various as the moulds in which the human mind is cast; but all must end in conjecture, however profound their disquisitions. Whereas, on the principles of materialism, the subject is simply and satisfactorily wound up, and without, in the slightest degree, touching our belief of a future existence. What is there in the popular doctrine of the separate existence and survivorship of the soul more credible, more comprehensible, or more consoling, than in the rival doctrine, namely, that although the soul, the mind, the perceptive or conscious faculty, (no matter what terms philosophers apply to it,) be the result of a subtle organization of the human frame, and must expire with it; yet that God's assurance of our revivification is as safe a rock of dependence, as any assurance would be that the souls which animate our bodies are distinct and imperishable? How are we, to any serious purpose, concerned in the question that has been so vehemently agitated; with the mode in which God has decreed to prolong or renew our existence; or, indeed, with any thing but the evidence of his promise of a resurrection to a future life?

If, as we are told, it be impossible for mind to be a result of any organization of matter, (which is a pretty bold assertion, considering who is the architect of our frames, and the chemist who amalgamates their materials!) how come brutes by the sentient principle, and in degrees almost as various as men possess it? Have they souls, in the popular acceptation of the term? Are their spirits too imperishable?

The text prefixed to this paper may seem in its terms to indicate the broad distinction contended for; but their meaning should be sought in their connexion. It asserts nothing, it implies nothing, concerning the source, spiritual or material, whence what is

called the soul is derived. Jesus, we know, was in the habitual use of language accommodated to the notions prevalent among his countrymen—as in the instance of demoniacs. It was an opinion of the Pharisees, the predominant sect, that the soul was distinct and immortal, and to be dealt with, after his demise, according to the tenour of a man's life; and the words used on the present occasion appear to fall in, though partially, with their conception of the subject. The great article of the Christian revelation is a resurrection from the state of death to a renewed existence. The current hypothesis made the soul, though in union with the body, indestructible. But, in adverting to the power which human governments assume of inflicting the penalty of death, Jesus would have his disciples regard that power with comparative indifference, and be apprehensive of nothing but the displeasure of his Father, who could withhold the gift of eternal life, and suffer them to perish without resuscitation; for destruction in hell (Gehenna, the place where carcases were consumed by fire) can only be figurative, I apprehend, of total extinction. Taking the words in this sense, I understand the power of destroying the soul to signify that of extinguishing every posthumous hope; and, so understood, the text may be thus paraphrased:—"Fear not them which kill the body, but are not able to affect the future life, which it is the purpose of my mission to announce, and which the Father only can deprive those of, who shall be found unworthy of it." I would, however, propose this with diffidence; for in the whole circle of theology there is not perhaps any one subject from which the spirit of dogmatizing ought more carefully to be excluded.

There is another passage in which our Saviour uses the word soul, certainly not in the distinctive and exclusive sense. He makes the prospering man soothe himself thus, Luke xii. 19: "I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink and be merry." Saying this to his soul was but soliloquising to himself. The soul, if incorporeal, could neither eat nor drink, however merry it might be; and this application of the term suffi-

ciently shews that the man's entire self was predicated by it.

It appears to me an important illustration of the Materialist's persuasion, that, when Jesus had risen, his body was missing from the sepulchre; which certainly affords no countenance to the doctrine of the separate existence and survivorship of the soul; and I presume that no person will be found to contend that the resurrection of Jesus, as it was the pledge, was not also in its mode and completion the pattern, of our own. BREVIS.

To Mr. John Ashworth, on the proposed Unitarian Chapel at Padiham.

SIR,

THOUGH a stranger to your person, I admire your zeal, and hope a generous public will aid your endeavours to enlighten the ignorant and to encourage the inquirer after truth. Anxious to see your benevolent appeal to Christians (pp. 425, 426,) speedily complied with, I take the liberty of suggesting a few hints, that, if carried into effect, would soon enable the people of Padiham to have a place for the education of their children, and for the worship of the one living and true God. I have no doubt that the statement you have given will excite the immediate attention of Fellowship Funds; and the example furnished by Bristol will be followed in every place where means are possessed for assisting their brethren in need. But if the plan of Bible Associations were applied by Unitarians, who are desirous to unite in Christian fellowship, zeal would be increased, a bond of union secured, and a spirit of independence excited, which are essential for the prosperity of societies in which the wealthy do not join. Let the weekly subscription, or monthly, be ever so small, if many contribute, its effect will be powerful. The habit begun, will extend, and a willingness be manifested to pay something towards the education of their children. This is a circumstance of no small importance. Allow me to add the scheme of a friend to the cause, and whose ardour to advance every plan for promoting the best interest of man is constant. It is this: Let a few friends in each Unitarian congregation agree that each should take a list of five persons, to

whom they are willing to apply for 5s. The amount of the sum so collected to be paid to the treasurer of their Fellowship Fund, or if no Fellowship Fund exist, to be transmitted to some other society, or, by some friend in London, paid to your order. By this means the difficulties under which our brethren at Padiham labour would soon be removed, an encouragement given to other places to imitate their example, and those who have the opportunity of doing good may experience the blessings attached to the liberal giver, whilst the less wealthy will be enabled to cast in their mite to the treasury of benevolence. That Divine mercy may crown your work and labour of love with abundant success, is the sincere desire of

L. E. F.

Evesham,

September 10, 1821.

SIR,

THE Diary and other Manuscripts of the late Rev. Paul Cardale, of Evesham, having lately fallen into my hands, but written in a short-hand which I do not understand, I should be glad to know if any of your correspondents are acquainted with the short-hand written generally by Dr. Latham's students, and whether there is a Grammar of it now to be found; and what short-hands were known and used among the Dissenters in Cardale's time? T. D.

P. S. I have in my possession a copy of Cardale's "True Doctrine of the New Testament," with some notes and additions in his own handwriting, which he considered as "improvements which might be made" in a third edition.

London,

September 17, 1821.

SIR,

THE attention of your readers has of late been often directed to the extraordinary Indian scholar and philosopher, Rammohun Roy. The Review, especially in your last Number, [477—485,] of the controversy which he has so ably maintained with the English Calvinistic Baptist Missionaries, one of the most singular controversies which the world has ever witnessed, has exhibited this extraordinary man in so interesting a light as to render, I doubt not, any additional

information respecting him, very acceptable to your readers. A friend of mine, who is a merchant in Calcutta, an intelligent young man, who has received a most liberal and pious education, and whose opinions, dispositions and conduct are worthy of it, has formed some acquaintance with him. The letter, from which I am about to give you an extract, was written without the least conception that the name of Rammohun Roy was known in England, and the book referred to was written by an Unitarian. It is delightful to have received, through so unexpected a channel, so satisfactory a confirmation of the attainments and excellencies of a man who seems capable of doing incalculable good in India, and whose qualifications to diffuse amongst his countrymen purer and nobler conceptions of the Supreme Being, one cannot think have been bestowed on him in vain.

SOUTHWOOD SMITH.

Extract of a Letter from R— G—, Esq.

Calcutta, Nov. 27, 1820.

"You recollect a little book of our friend — —, sent me by my brother. I have shewn it to three of my most rigid acquaintance, who have been so satisfied with the justness of his reasoning, that they are now converted to our opinions.

"We have in Calcutta a very learned native, a Hindoo of very large fortune, and a Brahmin, who has changed his opinions, and is now what we should call a Free-thinker. I know not exactly what his religious opinions are, but the good people of Calcutta call him a Deist.*

"He is one of the first scholars in India, Europeans not excepted, quite a critic in the dead European languages, and is altogether one of the first men of the age. This man is now avoided by all his family and friends, not one of them can eat with him without becoming an outcast from his friends, and this, in their opinion, likewise in a future state. Still he is firm in his opinions, and has written various excellent works for the instruction of the native youth, in which he is succeeding to his wish. This Brah-

* According to this writer's explicit acknowledgment he is not accurately acquainted with Rammohun Roy's religious opinions. That he is a Unitarian we now know: whether he be a Unitarian Christian still remains a matter of doubt.

min's name is Rammohun Roy, and I have the satisfaction to inform you, that he is quite delighted with our friend's book; says it is one of the most convincing books he ever read, and his opinions incontrovertible.

"I expect he will call on me, and when I am sufficiently acquainted with him, I will endeavour to get a few of his books to send you."

Account of the Establishment of Presbyterianism in Manchester. From the Original Document.

No. II.

Manchester,

September 15, 1821.

SIR,

ACCORDING to my promise I now send you an account of an ordination, from the Register of the first Classis, described in my last (p. 387).

"ORDINATION by the Presbytery of the first Classis, in the county Palatine of Lancaster, of seven Expectants, viz. Mr. Tho. Clayton, Mr. Tho. Holland, Mr. Nehemiah Pott, Mr. Hen. Vaughan, Mr. Jn^o. Malden, Mr. Jn^o. Worthington, Mr. Jn^o. Bridges.

"Preparation thereunto (according to ordinance of Parliament) begunne March 4^{to}, 1646.

"Mr. Tho. Clayton, aged about 24 yeares, Mr. of Arts of St. Johns, brought a certificate of his good conversation from Blackburne, where he was borne, took the nationall covenant before the Classis, desired and freely elected by the people of Didsbury in this county of Lancaster, was examined according to the ordinance. An Instrument affixed on the church door of the said Congregation. Answered without exception. His question in Divinity, An gratia Dei sit irresistibilis? His deff. affirm. [defensio affirmativa] approv'd. And the 15th of April, 1646, ordayn'd. See the file."

The other six *Expectants* are entered in the Register in a similar manner, *mutatis mutandis*; and as what relates to them personally cannot be interesting, I think it unnecessary here to transcribe it.

"Upon the 15th day of April, 1647, being appointed a fast for this present businesse, Mr. Walker preacht. The aforesaid Expectants, having made publique confession of their faith in the Congregation at Manchester, according to the ordinance, with earnest prayer, they were very solemnly sett apart for the work of the Ministry by imposition of

hands; and afterwards had such Instruments of Testimonials as theese delivered to each of them; thus signed,

"Apud Manchester,
in Com. Lanc.

"Whereas Mr. Thomas Clayton, Mr. of Artes, aged about 28 yeares, hath addressed himself unto us, authorized by ordinance of both Houses of Parliament of the 26^o August, 1646, for the ordination of Ministers, desiring to be ordayned a Presbyter, for that hee is chosen and appointed for the work of the Ministry in the Church of Didsbury, in the county of Lancaster, as by a certificate now remaining with us, touching that his election and appointment appeareth; and he having likewise [taken?] the nationall covenant before us, and exhibited a sufficient Testimoniall of his diligence and proficiency in his studies and unblameableness of life and conversation. He hath beene examined according to the rules for examination in the said ordinance expressed, and thereupon approved; and there having beene noe just exception made against his ordination and admission; these may certify to all whom it may concerne, that upon the fifteenth day of this month of April, wee have proceeded solemnly to sett him apart to the office of Presbyter, and worke of the ministry of the gospel, by the laying on of our hands, by fasting and prayer, by virtue whereof wee doe declare him to be a lawfull and sufficiently authorized Minister of Jesus Christ; and having good evidence of his lawfull and fayre calling not only to the worke of the ministry, but to the exercise thereof in the Church of Didsbury, in the county aforesaid, wee doe hereby send him thither, and actually admit him to the said charge to perform all the offices and duties of a faithfull Pastor there: exhorting the people, in the name of Jesus Christ, willingly to receive and acknowledge him as the Minister of Christ; and to maintaine and encourage him in the execution of his office: that he may be able to give up such an account to Christ of their obedience to his ministry, as may be to his joy, and their everlasting comfort. In witnesse whereof wee, the Presbyters of the first Classis in the county of Lancaster, have hereto sett our hands, this fifteenth day of April, anno Dni. 1647.

"RICH. HEYRICKE,
EDWARD WOOLMER,
JOHN HARISON,
WILL. WALKER,
TOBIE FURNES.

"The other six had the like Instrumente (and so subscrib'd) verbatim, ex-
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cept only such difference as hereafter followeth."

The "difference as hereafter followeth" consists only in names and localities, and it can be of no use to transcribe it. Your readers, however, will forgive me for transcribing two or three lines from the beginning of Mr. John Malden's certificate:

"Mr. John Malden, aged about 21 years, was four years at the University of Oxford, took not his degree on account of the King's coming thither. Brought an approbation from the Committee of Salop for his place; and a certificate from the Minister at Salop," &c.

Without offering upon these curious documents any observations, I shall proceed to make such extracts from the accounts of the succeeding meetings, as may appear to me most curious and interesting.

"The 4th Meeting at Manchester, May 12, 1647.

"4. Question being debated in the Classis, whether the 4th branch of the ordinance of the 14th of March, 1645, limiting scandall to that which hath been given within twelve months before, doe take away the liberty of examining (whether the Elders be men of good understanding in matters of religion, sound in the faith, prudent, discrete, grave and of unblameable conversation, and willing to undergoe the said office, as by the directions of both Houses, die Martis 19^o, 1645,) beyond the time or noe. Considering the 5th branch of the said Ordinance of 14th of March, 1645, viz. that the Triers shall have power to examine, whether the Elders that are to be chosen be so qualified as is expressed in the ordinance of Directions which hath passed both Houses.—Resolved negatively.

"6. Question upon the proceedings of such part of the severall charges against James Parkinson as is made already. Whether the said James Parkinson is to be judged fit in point of qualification (according to the ordinance) to be a Ruling Elder at Chorlton.—Resolved in the negative.

"9. Upon the warrant sent out to the Expectants, Mr. Hall and Mr. Briggs appeared: Mr. Angier, Mr. Harrison, Capⁿ. Wm. Booth and Robert Leech ordered to deale with Mr. Wigan privately, to labour to satisfy his doubts of coming to the Classis, before the next Meeting of the Classis.

"The 5th Meeting at Manchester, June 9th, 1647.

"1. Mr. Heyricke, Warden, Moderator, begunne with prayer."

The old parish church in this town is a *collegiate* church, the incumbents, (if the term be appropriate to them,) consisting of a Warden and four Fellows. In what sense the term *Warden* is here used, or with what propriety the term, in the present use of it, could be retained, under the Presbyterian system of church discipline, I pretend not to know.

"4. The Members of the last Classis appointed to deale with Mr. Wigan return'd answer, That the said Mr. Wigan not desiring to meete them as members of a Classis, but as fellow-brethren, promised to returne his scruples to them in writing.—Not yet done.

"5. Upon complaint of clandestine marriage by Mr. Jones. It is ordered, that the Elders of that congregation now at this Classis, doe seriously admonish Mr. Jones that there bee noe more such miscariage by him.

"6. Debate about the removing the Font at Flixton: the churchwardens of the said parish are desired to doe it. Request sent to them by the Classis.

"8. A man that is guilty of notorious sinne publicly knowne, when the Elders have dealt with him, and found some willingnesse in him to give satisfaction; they are to publish this his willingnesse, and to desire the congregation to pray for him, and to observe the proceeding of the work of God in him, preparing him for publique satisfaction.

"The 6th Meeting at Manchester, July 8^o, 1647.

"3. The Elders of Eccles (deputed) have spoken to Mr. Jones, and he has promised to forbear clandestine marriages.

"4. Mr. Birch produced testimony supposing him to be Deacon, but produced no letters or orders; hee is appointed to produce his letters of ordination before hee execute any ministeriall acte.

"5. All the Elders elect for Didsbury are desired to come to the next Classis, to be tryed.

"11. Persons not maryed by their own Ministers, nor publicly, may be called before the Congregationall Eldership, to shew where, when, and by whom they were maryed, that they may free themselves from suspicion of living in whore-dome.

"12. Mr. Walker and Mr. John Wright are desired to tell Mr. Hall, that this is the third day that he hath been expected

by the Classis: that Mr. Holland give the like notice to Mr. Briggs; and Mr. Angier is desired to speake to Mr. Martindale, to know the reason of his not coming, seeing he hath professed to have received satisfaction.

"The 7th Meeting at Manchester, August 4th, 1647.

"3. Ordered that Mr. Hall be summon'd to answer his non-appearance, and for some miscariages in his Ministry, and unlesse he engage himselfe to come to the next Classis, to stand disallowed. Mr. Walker and John Wright appointed hereunto.

"4. Mr. Birch not allowed to exercise ministeriall actes within this Classis.

"10. Agreed that the Elders elect of Didsbury should be summon'd againe by Mr. Clayton to come to the next Meeting.

"The 8th Meeting at Manchester, September 2d, 1647.

"Mr. Ad. Martindale to bee warned to appeare at the next Meeting by Mr. Angier.

"5. Mr. James Hall appeared, acknowledged his mistake in baptizing, being unordained: hath liberty till the next Meeting but one to prepare for his ordination.

"6. The businesse about Cap^o. Birch, of Ardwicke, received upon appeale into the Classis.

"The 9th Meeting at Manchester, October 6th, 1647.

"3. Complaint made by Mr. Woolmer of 2 Elders, who neglect the discharge of their duty after the acceptance of their office; viz. Rich. Rogers and Rich. Cowper. Ordered that a warrant be sent for them to appeare at the next Meeting.

"The 10th Meeting at Manchester, November 3^o, 1647.

"5. Ordered that Mr. Hall, Mr. Briggs, Mr. Brerely, be peremptorily summon'd to the Classicall Meeting."

No extracts can be given from the 11th and 12th Meetings, which are entirely taken up with matters of *scandall* against Mr. Tobie Furnes, the Minister of Prestwitch. The details are very curious and characteristic of the times; but, upon the whole, I think they could not be inserted with propriety in a work addressed to general readers.

"The 13th Meeting at Manchester, January 5^o, 1647. [By mistake, instead of 1648.]

"5. Mr. Benson produced allegations against his Elders at Chorlton, upon which James Chorlton, Elder at Chorlerton, [same as *Chorlton*,] confessed that

hee gave Mr. Benson the lye, as the said Mr. Benson was in the pulpit. The said Elders produced allegations against Mr. Benson, had warrants for witnesses as on the file. The inhabitants of Chollerton desired him to stay.

"6. Divers of the inhabitants of Prestwich complain'd because they were kept from the Sacrament.

"7. Mr. Hall appeared upon summons, intreating more time, is appointed either to come in the next month to ordination, or else to forbear, or to receive inhibition from preaching."

The principal object I have kept in view in making the foregoing selections from the Register of the Classis, is to exhibit a faithful picture of the Presbyterian system under the Commonwealth, as far as my materials are efficient for this purpose, as well as to illustrate the general spirit and state of the times. With the same view I shall send you further extracts from the same source as soon as convenient.

W. J.

Exeter,

SIR, September 14, 1821.

I WAS sorry to see in your last Number (p. 446) an article entitled, a *Remonstrance against Lay-Preaching*, which, as it seems to me to be founded on very false principles, is also, I fear, calculated to give pain to many truly estimable individuals, and valuable supporters of our common cause.

I trust it will ever be felt by the Unitarian Dissenters as a matter of serious duty, as well as an object of honourable ambition, to secure a learned and well-educated ministry, who may be able to apply extensive knowledge and sound critical principles to the interpretation of the sacred volume, to perform the various duties of their office with eminent ability, acceptableness and usefulness, and to defend and promote their opinions from the pulpit or the press, with clearness of argument and force of persuasion.

But if we rightly understand the grounds of the importance of a learned ministry, we shall not, I apprehend, reject the services of all who do not come under this character.

There is no authority in the New Testament for the separation of any body of men from the ordinary labours and pursuits of life for the work of the ministry, much less for their assump-

tion of any controul over the faith of their brethren, or any exclusive power to administer the ordinances, lead the services, or conduct the religious instruction of Christians. The pastor performs these duties by the appointment of a Christian congregation; and with this appointment his authority is the same, whether he be learned or unlearned, since in this particular, religious societies are bound by no apostolic command.

The reasons which, in these times, render a *learned* ministry highly desirable and important, are, shortly, the necessity of learning, for the attainment and distribution amongst the people of knowledge already stored up, and for collecting new light on the criticism and interpretation of the Bible; for the proper exhibition and illustration of the evidences of revelation, and for the acquisition of such a mode of recommending and enforcing its doctrines and precepts as may best fix the attention, convince the judgment, and affect the hearts of persons of all classes in an enlightened and inquiring age. It may be added, that men who have enjoyed the advantages of education themselves, and possess refined and cultivated minds, cannot engage with satisfaction in the services of religion, or listen with advantage to its public instructions, unless its ministers possess intellectual cultivation equal, or not greatly inferior to, their own.

The reasons which make a *separate* ministry desirable, are, the impossibility of having a learned ministry without it, both from the necessity of previous education, and on account of the time which is absolutely requisite for pursuing Theological studies with effect; and the various useful branches of ministerial duty calling for a greater consumption of time and thought, than an individual engaged in the common concerns of life can possibly afford.

But whilst these reasons shew the expediency and very great importance of a regular and learned ministry, so far as it can be obtained, they by no means oblige us to reject all other aid in the diffusion of gospel truth, or the maintenance of religious worship on what we believe to be scriptural principles. There are some small societies which cannot support a minister at all, and are they on this account to

be forbidden the pleasure and improvement of social worship? Surely the same principle would lead to the suppression of family worship. The individuals who, in such places, lead the services of their brethren unrewarded, but by the approbation of their own consciences, and the gratitude of those they serve, in my opinion at least, occupy situations of distinguished honour, and deserve the encouraging testimony of their fellow-Christians wherever their conduct is known. The case is exactly similar where a congregation is from any cause destitute of a minister for a time. I have known instances in this neighbourhood, of public worship being kept up during considerable intervals by respectable laymen, when the congregations must otherwise have been materially injured by its suspension, and I regard those individuals with high respect and esteem.

There are cases again of congregations consisting so entirely of persons in the humbler ranks of life, and able to contribute so little towards the support of a minister, that it is hardly possible for them to have one disengaged from other pursuits, and they could not estimate, could hardly derive satisfaction from a man of learning and refinement: is it not plain that such congregations must seek the assistance of men of humbler acquirements; and if they be good Christians, lovers of, and seekers after truth, zealous for the best interests of mankind, and frequent, serious, and reflecting readers of the Scriptures, what are such men the worse for being tradesmen, mechanics, or even *common servants*? It will be recollected that W. Roberts, the promoter of Unitarianism at Madras, is a *servant*, and which of us respects him the less on this account? Is he not even deserving of more respect because his advantages have been fewer and his exertions greater? We would not surely say that truth is inaccessible to those who are not possessed of learning. Learning may smooth the way to its attainment, and remove many difficulties; but the sincere, humble and cautious inquirer is in the right road, and will generally be rewarded. The possessors of truth cannot be *wild enthusiasts*, and are little likely to be *bold declaimers*; and your correspondent's assertion that "*humility is found only in those whose attainments*

are far above mediocrity," though in some senses true, must not be admitted in the sense in which his argument requires it to be taken. I should be sorry if I did not know many destitute of all pretensions to learning, who are possessed of true humility; and I do not call that *humility* which prevents us from using our talents and attainments, such as they are, in the service of our fellow-creatures when an opportunity is afforded us. None certainly can hope for improvement from *silly rhapsodies*; but the epithet, *self-created minister*, is as applicable to the most learned as to the humblest who ascends the pulpit; and I am confident that, in my limited experience, I have known more than one individual in our own body, who has exchanged his *honest employment behind the counter*, and without neglecting it too, for a situation of real usefulness on the Sunday in the public instruction of his brethren.

I do not like such expressions as *priests* and *holy orders* when applied, as by your correspondent, to our ministers. They may not be in themselves objectionable, but they are so much connected with priestcraft and superstition, that it is at least safer to avoid them.

Let us have as many learned ministers, and as many ministers entirely devoted to their work, as we may; (if our societies were more sensible of the importance of this last, in particular, it would be better;) but let us reject the labours of none who can be useful—and there are, I am persuaded, many cases in which men who, though illiterate, having strong perceptions of truth derived from thought and inquiry, being animated with lively zeal for its promotion, and being capable of communicating to others with clearness and strength the arguments which have impressed their own minds, may be eminently useful; more so even than men of higher attainments, because they can obtain readier access to the minds of those whom they wish to convince.

I do not know what particular ground of complaint M. S. may have, but as I do not conceive literature or learning to be *necessary* for rightly understanding the Christian religion, or justly feeling its excellence and importance, I cannot think them to be in all cases

essential for conducting the services of a Christian society. I cannot but consider it as a very illiberal assertion, that "*the illiterate pastor is miserably ignorant both of what he is to convince, and of the art of convincing.*"

For myself I avow, that it is *from the hope of gaining proselytes*, (I have little fear of losing converts,) that, in addition to my own best exertions, I would sanction the performance of religious services by a man in any situation in life whom I believed to possess strength of mind, knowledge of the truth, zeal for its diffusion, and a Christian character. I should expect the labours of such men to be peculiarly valuable among persons in their own class of life, but of different religious opinions, and I should consider them as extending my own means of usefulness. I must also say, that I should be very sorry if societies not having ministers were to follow the advice of your squeamish correspondent, and close places of worship which might be kept open upon Christian principles, through fear of the derision of bigots, or of having their ears offended by the *illiterate* piety and zeal of lay-preachers.

W. HINCKS.

SIR, September 13, 1821.

I COULD wish, with your leave, to put the following questions to the Unitarian body of my fellow-christians :

Do they believe that the apostles baptized *their* converts in or into the name of the Father, and of the Son, and of the Holy Spirit ; or solely and simply in or into the name of the Lord Jesus ; or, ad libitum, and as it *happened*, sometimes in the one form, and sometimes in the other ; or never in either form, but generally, and in various modes at their discretion, into the religion of Christ ?

Do they, or do they not, believe that the apostles required of those whom they baptized, a specific and uniform profession of some faith or other ?

If they do so believe, What in their opinion was the specific and uniform faith required ? A faith in Jesus as the Messiah—the Son of God ; or a faith in a religion which originated with the Father, was taught by the Son, and attested by the Holy Spirit ?

I could wish also to put a question or two to my fellow-christians generally :

Is the baptism of an infant, a few days old, a ceremony in the eye of piety or common sense one whit less "questionable" than the baptism of an embryo in the womb ?

If the custom of baptizing our horses could be traced up to the earliest ages of the church, subsequently to that of the apostles, should we deem such a custom imperative on our practice, as incontrovertible evidence of the apostolic usage ?

AN HONEST AND PLAIN-SPOKEN MAN.

Warwick,

September 10, 1821.

SIR,
WITH high gratification and delight did I read the judicious and excellent address to the students of Manchester College ; [428—431 ;] and sincerely do I wish, that the very valuable admonition it contains may be carefully observed, and sedulously reduced to practice ; not only by those to whom it was immediately addressed, but also by every one who fills the important situation of public religious instructor. This wish arises from a conviction, to me the most rational, that, were this the case, were our ministers to act on the hints suggested, respecting the devotional part of religion, the composition of discourses, the instruction of the young, the admonition of adults, and constant and zealous activity ; the most pleasing effects, the most happy consequences, would soon display themselves in not a few of our congregations.

The worthy addressor's remarks on the advantages that would, in many cases, result from *extempore*-speaking, merit particular attention. How very desirable it is that, "in the discharge of his private duties," a minister should be able, in proper language, to give that beautiful, engaging and instructive variety to his discourse, which each particular occasion will at the time suggest, but which can seldom, if ever, be effected by previous composition ! But if any one particular subject alluded to in the address deserve more than another, especial consideration, it is *prayer*. It cannot be too deeply and solemnly impressed on the mind, that prayer is a direct address to

the DEITY! If much circumspection be necessary in addressing erring and sinful men, who happen to be elevated by their fellow-mortals to princely dignity or kingly power; what solemn care, what awful circumspection should accompany that religious act in which the being addressed, is the holy, unerring, eternal JEHOVAH, KING OF KINGS, AND LORD OF LORDS! This brings me to the point I have particularly in view, namely, to recommend *extempore*-prayer, and to adduce some arguments in proof of its superiority to written forms. Its superior utility in visiting and administering religious consolation to the sick, is demonstrated thus:—Every one who has been in the habit of ministering in “spiritual things” to the sick, knows that the views, the feelings, the circumstances of almost every individual are distinct from those of every other. The manner and method, therefore, of praying with the afflicted, should be as diversified as are the cases. But this cannot be effected by any forms of prayer. I would by no means depreciate those excellent devotional compositions, which do the greatest honour both to the heads and hearts of the authors. Yet I can, from my own experience, aver, that *reading* prayers to the sick rarely produces the desired effect. Something more is necessary; and to enter the house of affliction and mourning with a mind intent on doing all possible good; to examine, as far as necessity and prudence dictate, into the peculiar circumstances of the case; to read the Scriptures, give admonitions and advice; to soothe and lead the sufferer’s mind into the best possible devotional frame; and then to breathe forth in solemn and fervent prayer to Almighty God, the spontaneous effusions of a devoutly animated, benevolent, sympathizing heart, seems to be pointed out by reason and revelation as the only proper manner of discharging this very important, this most sacred duty.

The preceding arguments apply with nearly the same force to the use of *extempore*-prayer in public worship. It is generally admitted, that “what comes from the heart, reaches the heart,” but it is very questionable, whether, while the eye and the tongue are engaged in reading the compositions of others, the heart can feel and send forth the sentiments so effectually

as when they have their origin in the mind of the speaker. “There are very few mere readers,” says an elegant and judicious author, “who have the facility of penetrating the soul and awakening the passions of those who hear, as the man who seems to talk every word from his very heart.” * The amazing difference between the effects produced by a mere reader, and an animated *extempore*-speaker, is easily ascertained by a visit to the place of worship conducted by the former, and then to that served by the latter. Here, the speaker is heard with deep attention: the audience anxiously rest on his lips, catch the sacred fire that glows in his bosom, an holy flame is kindled in every breast, and thence ascends a sweet-smelling incense to heaven. There, the reader goes over his task unaffected himself, and consequently without affecting his hearers. His audience feel no interest in what is going on, unless indeed they now and then express a secret wish that it were finished.

But I suspect some will be ready to say, What! are rant and rhapsody the criteria of true devotion? Certainly not. On the contrary, all possible discouragement should be given to every thing unbecoming and irregular in the awful solemnities of religious worship. Clamorous unmeaning prayer, as well as the mere reading of refined composition, is doubtless disregarded, or indignantly rejected by Him who requires that the feeling sincerity, the rational sensibility of the heart, should be engaged in the production, and have the direction of every sentence uttered in prayer. It might be imagined, that to attain that elegance of language and correctness of expression which are necessary to the right performance of *extempore*-prayer, is extremely difficult: but that this is by no means the case, I infer from the circumstance, that persons of but ordinary capacity do pray *extempore*, (as I have many times witnessed both in public and private,) in very appropriate, and not inelegant language. I am aware that this is commonly denominated “a gift of prayer,” and so indeed it is from Him from whom proceedeth “every good and perfect gift;” but then He hath given to every man, and the only difference

* Watt’s Imp. Mind, chap. xvii.

between him who utters forth his thanksgivings, praises and supplications before his God, extemporaneously and readily, and him who cannot, is, that the former has, by practice, improved his talent and turned it to proper account, while the latter has hid his in the ground, until the rust and canker have either destroyed, or rendered it useless. If, therefore, *extempore*-prayer be of such vast importance as has been endeavoured to be shewn; and if a facility to perform it be to be acquired by practice, (as I think it is,) surely no exertions for its attainment can possibly be too great.

II. CLARKE.

P.S. Some time since, it was thought necessary, by the Unitarian congregation in this place, to introduce some new regulations into their public worship. These were, that each individual offer up a private ejaculation to God, on his first entrance; that the congregation stand during singing, and kneel during prayer; and that a solemn pause should succeed the service, to enable every one again to breathe forth a short secret prayer. Should any, or all of these be esteemed worthy of adoption by other congregations, I shall congratulate myself on the recollection of having supplied the stimulus.

Dr. J. Jones on Dr. Smith's Critique on Phil. ii. 5.

IN perusing Dr. Smith's critique on Phil. ii. 5, a few observations suggested themselves to me, which I cannot withhold from the Repository, though I have before made the passage a subject of discussion. That able and learned divine thus renders the verse: "Who (though) existing in the form of God, did not esteem it an object to be caught at to be on a parity with God." 1. I observe that ἵσα Θεῷ is a parallelism with ἐν μορφῇ Θεοῦ; and is therefore but a varied expression of the same idea; and as the latter means a form or appearance of God, so the former means to be like God, and not to be equal with God, as rendered in the common version, or to be on a parity with God, as rendered by Dr. S. 2. The verbal nouns in *μα* or *μος* in Greek, denote not the action of their respective verbs, but an object or adjunct of that action. Thus βαπτισμα signifies

not an act of baptizing, but the right of baptism; φωτισμος, illumination and not the act of illuminating; δεσμος, (from δεω, to bind,) a thing that binds, a bond, and not the action of binding; θεσμος, (from θεω, to lay,) a thing laid down, a law, and not the act of laying. And though instances of equivocal meaning may doubtless occur, this is the genius of the language through its whole extent. Analogy therefore requires the term ἀρπαγμος to mean a thing to be caught or seized, and thus Dr. S. has properly translated the word. But what is most material to observe is, that the passage is elliptical; and the supply of the ellipsis will render the whole at once obvious and natural. 'Ὁς ἐν μορφῇ Θεοῦ ὑπαρχων οὐχ' ἀρπαγμον ἡγήσατο το εἶναι ἴσα Θεῷ (ὡς θανάτου ἀπορρυσσάτο) ἀλλὰ (τοῦ εἶναι ἴσα Θεῷ) ἑαυτὸν ἐκενώσε . . . καὶ . . . ἐταπεινώσεν ἑαυτὸν . . . μέχρι θανάτου: i. e. who being in a form of God, did not think his being like God a thing to be caught at, in order to rescue himself from death; on the contrary, he divested himself of that divine form, and humbled himself to death."

Now a form of God can only mean a divine or splendid form; and thus it stands opposed to the "form of a slave," or a mean and humble form. The question then is, Whether there was any occasion in which our Lord before his death assumed a splendid form calculated to inspire those around him with the hopes that he should not die? If such an occasion existed, to this the apostle must allude. After he had fully assured his disciples that he must go to Jerusalem to suffer, we read that he went up to a high mountain with three of his disciples, and there assumed an appearance before them bright as the sun, and was seen to converse with Moses and Elias. Peter was distressed at the prospect of the fate that awaited his Divine Master; and he instantly seized the present occasion as a happy omen of his deliverance from the impending evil, exclaiming, "It is good for us to be here, let us make three tents, one for thee, one for Moses, and one for Elias:" which means, "Let us stay here, and not now go to Jerusalem; for when the report of this noble appearance will go abroad, the whole nation will gather here; and even the rulers, when they

shall witness thy splendour, and see Moses and Elias bearing testimony to thy claims, will all receive thee, and thus the necessity of dying on a cross will be done away." Thus we see that a Jew and a disciple regarded the splendid scene on this occasion as a happy means of saving his Master from death. Peter grasps it with avidity; and this conduct in seizing an object so desirable, seems to have suggested, by association, the language of the apostle.

Mr. Belsham, in his *Calm Inquiry*, pp. 128—144, has given a fair and full account of the manner in which this passage is explained by different interpreters. With the majority of Unitarian divines, he takes the "form of God" to mean the being invested with miraculous power. The ellipsis above pointed out, renders their interpretation more pertinent and forcible than they are aware of; "Jesus being invested with miraculous power did not consider this power as a thing to be caught at to avoid death; but declined the use of it for his own sake, and voluntarily submitted to death." The truth and importance of this meaning might make it worthy of being asserted by the apostle; but two circumstances render it demonstrable, that it was not the idea which he meant to inculcate. There is no analogy between the possession of miraculous power, and the phrase "form of God," to warrant the metaphor; and a writer who paid the smallest regard to distinctness and congruity in his ideas, or propriety in his language, would not have adopted it. If the form of God means miraculous endowment, the form of a slave must denote the absence or disuse of that endowment; and in this sense Jesus never assumed the form of a slave; for from his baptism to his crucifixion, he remained in the full and uninterrupted possession of his miraculous power. Besides, the form of a slave means the death of a slave, which usually was that of crucifixion. In this sense and in this alone, Christ assumed the form of a slave; and the context sufficiently manifests that it was the death of a slave which Paul had in his mind.

J. JONES.

GLEANINGS; OR, SELECTIONS AND
REFLECTIONS MADE IN A COURSE
OF GENERAL READING.

No. CCCLXXXII.

Lipsius and the States of Holland.

(From the "Baltimore Unitarian Miscellany.")

Lipsius, who wrote a work on steadfastness, and, notwithstanding, changed his religious creed four times, declared in his book on Politics, that one religion only ought to be tolerated in a state, and that all persons who would not profess themselves to be of the Established Church, should receive no mercy, but be persecuted with fire and sword. Johann Cernheert refuted these intolerant principles, and gave rise to various controversial publications. To prohibit these, Lipsius attempted to have a mandate issued, *that his own book on Politics should not be refuted*. The states of Holland, however, refused his prayer on the following very wise grounds: *Either the asserted principles are true, and then they cannot be refuted; or, they are false, and then the state has no injury to expect from such a discovery.*

No. CCCLXXXIII.

Sign of the True Faith.

When Henry the Fourth of France was reconciled to the Church of Rome, it was expected that he should give some remarkable testimonial of his sincerity in returning to the true faith. He accordingly ordered a cross to be erected at Rome, near the church of Santa Maria Maggiore, with this inscription, *In hoc signo vinces*, on the principal part of it. This passed at first as very Catholic, till it was observed that the part in which the inscription is put is shaped in the form of a cannon, and that he had really attributed only to his artillery what they had taken to be addressed to Heaven.—(On the authority of *Ficoroni*, at Rome, from Spence's *Anecdotes*, (Malone's edition,) 8vo. 1820.)

REVIEW.

"Still pleased to praise, yet not afraid to blame."—PORT.

ART. I.—*Practical Sermons.* By Abraham Rees, D.D. F.R.S. &c., Editor of the *Cyclopædia*. Vols. III. and IV. £1. 4s. Pp. 560 and 550. Longman and Co., and Hunter. 1821.

DR. REES is not more remarkable for his gigantic scientific labours, than for his maintaining for more than half a century his popularity as a preacher amongst the Protestant Dissenters. The bare statement of this fact cannot but excite curiosity with regard to his pulpit compositions, which, allowing for the influence of character, person, voice and manner, must have contributed in no small degree to the effect. The venerable preacher who has so long occupied an eminent ministerial station, connects the age of Chandler and Foster with our own; and his Sermons partake of the excellencies of those and other celebrated divines of the last century, while they are in some degree accommodated to the altered taste and habits of the present times. They are in truth specimens of the best style of sermons that for the last seventy or eighty years has been acceptable to the English Presbyterians. They are not moral essays or controversial lectures: they are scriptural and evangelical discourses, simple and unpretending in their plan, embracing the more general views of divine truth, of a moderate and catholic spirit, adapted to all classes of hearers, but supposing a certain degree of information and refinement, even in their tenour, sparing of figures, elegant by being perspicuous and eloquent by being impressive.

In 1811, Dr. Rees published the two first volumes, * a second edition of which was soon called for. Both editions are, it appears, disposed of, and thus encouraged, the author dedicates to the congregation of the Old Jewry Chapel these two additional volumes, "as his last public tribute of gratitude,

affection and best wishes." We bore our willing, though humble testimony, to the merits of the two first volumes, [Mon. Repos. VII. 104—107,] and we are prompted no less by a sense of duty to our readers, than by the feelings of private friendship, to recommend to public attention the two volumes recently published.

The following are the contents of the volumes: Vol. III. Sermon. I. The Connexion between Just Sentiments of Moral and Religious Truth, and its practical Influence. Dan. xii. 10. II. The Origin and pernicious Influence of an Evil Heart of Unbelief. Heb. iii. 12. III. A Caution against Infidelity. Prov. xix. 27. IV. The Expectation of a Future State, as a Principle of Conduct, founded on the most satisfactory Evidence. Luke xvi. 31. V. The peculiar Excellence of Christianity. Matt. xi. 11. VI. The Guilt and Danger of despising Christ. Luke x. 16. VII. The Prevalence and Subsistence of Christianity urged in Proof of its Divine Origin. Acts v. 38, 39. VIII. Our Saviour's Victory over the World instructive and encouraging. John xvi. 33. IX. Reflections on the Close of our Saviour's Life. John xvii. 1. X. The Belief and Profession of Christianity vindicated from Reproach. Rom. x. 11. XI. The Reasonableness and Utility of the Exercise of Private Judgment in the Province of Religion. Rom. xiv. 6. XII. The Conduct of the Bereans stated and recommended. Acts xvii. 11. XIII. The Insufficiency of the Form, without the Power, of Godliness. 2 Tim. iii. 5. XIV. The Inutility of Religion, an unfounded Apology for the neglect of it. Deut. xxxii. 47. XV. The Folly of making a Mock at Sin. Prov. xiv. 9. XVI. Difficulties in the Contemplation of the Moral Providence of God, stated and resolved. Eccles. ix. 2. XVII. God an impartial Sovereign and Judge. Rom. ii. 11. XVIII. Reflections tending to produce Fortitude and Resignation in a Season of Trial. 1 Pet. i. 6. XIX. The Evils of Life directed and overru-

* Price £1. 1s.

led for Good. Gen. 1. 20. XX. The beneficial Influence of Hope in a Season of actual or apprehended Distress. Lam. iii. 26. XXI. An Abstract of the History of Esther, and its practical Application. Esther iv. 13, 14. XXII. The Errors of Human Judgment, and the Importance of avoiding them. John vii. 24. XXIII. XXIV. Solomon's Preference of the Day of Death to the Day of Birth, stated and vindicated. Eccles. vii. 1. XXV. The Patriarch Jacob's Review of Life. Gen. xxxii. 10. XXVI. Reflections adapted to the Close of the Year. Psalm xc. 9. XXVII. The Privilege of Descent from Religious Ancestors. 2 Tim. i. 5. XXVIII. The Piety and Virtue of Children the Cause of Joy to their Parents. Prov. xxiii. 15.

Vol. IV. Serm. I. II. The Credibility of the Evangelical Writings. John xx. 31. III. IV. V. VI. The distinguishing Blessings of Christianity. 1 Cor. i. 30. VII. The Humiliation and Sufferings of Christ, stated and vindicated. Isa. liii. 3. VIII. The Apostolical Method of preaching Christ. Col. i. 28. IX. The Duty of examining and vindicating our Christian Principles and Hopes. 1 Pet. iii. 15. X. Instruction deduced from the Character and Conduct of Nicodemus. John iii. 1, 2. XI. The Scruples of well-disposed Minds, with regard to the Lord's Supper, examined and obviated. 1 Cor. xi. 29. XII. Love to Christ, in its Nature and Influence, explained and enforced. Eph. vi. 24. XIII. Christianity the Source and Support of Intellectual and Moral Liberty. 2 Cor. iii. 17. XIV. The Nature and Value of the Rest promised by Christ to his Disciples. Matt. xi. 28. XV. The Christian Doctrine of Forgiveness guarded against Perversion and Abuse. Psalm. cxxx. 4. XVI. Reflections on Peter's Denial of Christ. Luke xxii. 61, 62. XVII. The Power of Conscience, illustrated in the Case of Herod. Matt. xiv. 1, 2. XVIII. A good Conscience illustrated and recommended. Heb. xiii. 18. XIX. The Praise of God preferable to that of Men. Rom. ii. 29. XX. The Distinction between the Soul and Body stated and confirmed. Matt. x. 28. XXI. An Antidote to the Fear of Death. Heb. ii. 15. XXII. The Re-union of pious and good Men in a Future World.

Isa. xxxviii. 11. XXIII. The present Character and future Felicity of true Christians. Isaiah xxxv. 10. XXIV. Death the Boundary of the Expectation of the Wicked. Prov. xi. 7. XXV. The Wisdom and Goodness of God manifested in the Formation of the principal Organs of the Human Frame. Psalm xciv. 9. XXVI. God's Delight in the Happiness of Mankind. Jer. xxxii. 41. XXVII. The Conduct of Moses recommended to the Attention of Young Persons. Heb. xi. 24, 25. XXVIII. A Caution against Delay, addressed to Young Persons at the Commencement of the Year. 2 Cor. vi. 2.

There is considerable variety in these topics. We have observed some passages and even discourses similar one to another, but this it was scarcely possible to avoid in so great a number of sermons. Without being aware of it, a preacher naturally falls into the same train of thought and the same turn of expression, though he may be professedly treating of subjects essentially different.

The peculiarity in Dr. Rees's Sermons that first and principally attracts the notice of the critical reader is, that whilst the sentiments are generally such as every intelligent believer in Christianity admits and approves, the language frequently wears what is called an *orthodox* complexion. This is attributable, we conceive, partly to early habit, partly to a real belief in a few of the popular doctrines which have the greatest influence on the feelings and language, and partly to a theological style of expression formed upon the phraseology of scripture. But whatever may be the cause, the effect is favourable to the Author's reputation and usefulness amongst the mass of readers. At the same time, if he does not shock them by a bold exposure of generally-received opinions as certain errors, he is sufficiently explicit to make it clear, that he ranges under the banners of no human leader of faith, and that all the more prevailing *systems* of doctrine are remote from his views of divine truth.

The Sermon on "The Apostolical Method of preaching Christ," in Vol. IV., justifies this last remark, and therefore we shall, though somewhat irregularly, bring it first under notice.

Dr. Rees says very truly,

"There is hardly any charge more common, in the present day, against preachers of a particular description, than this, that they do not *preach Christ*. The charge is received with avidity, and inculcated with industry; and it is scarcely possible to refute it. The clamour is raised, and serves a purpose;—the unchristian and obnoxious preachers are avoided; and thus have no opportunity of exculpating themselves before their accusers, or of bringing the charge to a fair hearing and trial. And yet there is not a more reproachful and atrocious charge, if it were founded in truth, that can be alleged against the character of any person who assumes the appellation and exercises the office of a Christian minister." IV. 131.

He explains "preaching Christ," as follows:

"To *preach Christ* is, in other words, to preach Christianity, or to preach those doctrines of faith, and rules of life, and motives of obedience, and objects of expectation and prospect, which are set before us by Jesus Christ, and contained in the revelation of the New Testament. Christ is often used, by a well-known figure, for the whole of Christianity, of which he was the Author; and in this sense the appellation is used in the verse preceding the text: *Christ in you*, that is, the Christian doctrine declared amongst you, and received by you, as *the hope of glory*; whom, says the Apostle, *we preach*: and in this large and comprehensive extent the phrase of preaching Christ must be understood, whenever it occurs."—IV. 132, 133.

He discusses the subject by a series of observations, as, 1st. "That those preach Christ who occasionally recite, illustrate and enforce the various evidences of Christianity." 2dly. "Those who preach Christ will often recur to the peculiar and distinguishing doctrines of Christianity." 3dly. "That Christianity is a system of doctrine in reference to the duties which it inculcates; and therefore, those who preach Christ must constantly recommend and enforce a practical observance of the Christian precepts." 4thly. "Preaching Christ implies, that every personal and social duty should be principally enforced by evangelical motives:—motives derived from the example and character of Christ; from a regard to his authority, as a divine teacher; from the consideration of his love, manifested in his sacrifice and sufferings for our redemption, and of the

various benefits which he has promised; from the efficacy of his mediation; from the promise of his assistance; from a view to the government with which he is intrusted and which he exercises for our welfare; from those benevolent offices which he is performing on our behalf, and that righteous judgment which the Father has referred to his conduct, because he is the Son of man."

Under the second head, relating to "the peculiar and distinguishing doctrines of Christianity," Dr. Rees says, that he omits disquisitions concerning the person of Christ, not because he has not a decided opinion concerning the pre-existent dignity of our Lord's person, but because he apprehends, that, as far as they do not interfere with the unity of God, they seem to be more suitable subjects for private than for public discussion. Of the doctrines that he conceives to be practically evangelical, he enumerates, 1st. That of Divine forgiveness, originating in the free grace of God, and ascertained to mankind by the efficacy of our Saviour's mediation. 2nd. That of Divine assistance. 3rd. Those of immortality and a future judgment.

After he has gone through his explanatory observations, the preacher says,

"It must also appear, that preaching Christ is a rational kind of preaching; it does not consist in mere sound and gesture, in uninstructional addresses to the senses and passions of men; but in a sober appeal to the judgment as well as to the heart; in an attempt to inform the understanding, in order thus to influence the affections and will. When God condescends to speak to mankind, by his Son, or by any of his inspired and merely human messengers, he treats them as beings endowed with understanding, capable of reflection, and expects from them a rational tribute of affection, homage and obedience. But how common is it for men, when they address one another on the subject of religion, to set faith and reason at variance, and to treat religion in a manner which, were it not for the solemnity of the subject, would be truly ludicrous! And yet, so far have some persons proceeded in this way, degrading the understanding in thinking and judging, and even speaking concerning religion, that it may be doubted whether our Lord's Sermon on the Mount, excluding all knowledge of the Divine Speaker, would command any considerable degree

of attention in some popular religious assemblies. But I trust that we have not thus learned Christ."—IV. 149, 150.

He concludes with an animating representation of the state of such, both ministers and people, as conscientiously fulfil their Christian obligations :

"We shall then be able to appeal, with modest confidence, from the judgment of men to that of our God and Saviour; and be hailed welcome to mansions of bliss, even by some of those who now disown and condemn us. Oh, transporting prospect! Shall the happy period arrive, when the multitude of those who believe, however now alienated from each other in opinion, and even in affection, shall be of one heart and one soul? When Christians of every name and of every church, and good men of every nation and of every age, shall forget all the occasions of their variance and discord, and rejoice to find *that the ways of God are not like the ways of men, nor his thoughts like their thoughts*. May we find a distinguished place in this blessed assembly! *What is our hope, or joy, or crown of rejoicing*, in this delightful prospect? Are not even ye in the presence, and honoured with the approbation, of our Lord Jesus Christ, at his coming? *Ye are our glory and our joy*."—IV. 151.

A stern theological critic may object to a few phrases in this sermon as of doubtful meaning; the systematic Calvinist will brand it at once with the character of *heterodoxy*; but such as read with candour and for edification will allow, we think, that it is a satisfactory vindication of those that preach the gospel rationally and practically.

Several of the Sermons in the former part of the third volume treat of the evidences of Christianity, and in these Dr. Rees manifests a familiar acquaintance with the whole argument on this all-important subject. He makes the following pertinent observations on the triumph of infidelity over the errors of Christians :

"There are, also, certain out-works raised by mistaken zeal, which are not tenable, and which may be surrendered, not only without danger, but with advantage to the vigorous and successful defence of the sacred citadel itself. Against these the artillery of its enemies has been often levelled, and they have triumphed, as if they had obtained a complete victory, by merely demolishing what was not worth defending. In other words, in guarding against *instruction which causeth to err from the words of knowledge*, we

should be careful to form just notions of religious truth; distinguish between what is true and false, unquestionable and doubtful, important and of little moment. We should not be tenacious of error, blind to evidence, though it should chance to expose our most favourite opinions, and obstinate in maintaining them. The cause of religion has sometimes suffered by the mistaken zeal of its friends; by their invincible attachment to doctrines that are disputable and dubious; and by their ill-judged attempts to vindicate, as true and credible, what they ought to have rejected as false and erroneous. By thus misapplying their skill and labour, and undertaking a defence which truth did not require, they have been foiled and vanquished. Infidelity has plumed itself on the imaginary advantage thus obtained, and they, perhaps, chagrined and mortified by the defeat, have surrendered principles of religion which they ought to have retained, because they found themselves unable to vindicate errors which they ought to have relinquished.

"Some persons we must have known, who, after having been zealously attached to an erroneous creed, and finding themselves mistaken and deceived, have become sceptics and infidels: and who from the extreme of credulity, have proceeded so far as even to doubt the truth and deride the importance of the most obvious principles. Among such persons, Infidelity has gained its principal trophies. Accordingly, it is a notorious fact, that in those countries where the established system of religion is the most irrational and absurd, the number of unbelievers is the most considerable."—III. 44, 45.

The plan of Serm. XI., Vol. III., on the trite subject of "Private Judgment," and on the common text, Rom. xiv. 5, (latter part,) is excellent. The preacher explains in the introduction the dispute between the Jewish and Gentile converts to which the words refer, and then proposes a criticism upon the text :

"*Let every man be fully persuaded in his own mind*; or, as the words might be rendered, let every man freely enjoy his own opinion, and proceed in the course which his judgment prescribes to him, without impediment or censure. The Greek term translated *to be fully persuaded* is most properly applied, as learned critics have observed, to a ship, which is carried on by the wind and tide, with all its sails spread to forward it, whilst nothing obstructs it; and thus the meaning of the declaration in the text will be, 'Let him go on in his own way, without impediment.' But as the ship is under

the guidance of a pilot, who steers it to its destined port by means of a chart and compass, and other instruments of observation, so should every man pursue the course which a well-informed judgment, availing itself of all necessary means for obtaining true wisdom, prescribes; or such a course as will secure him from danger, and bring him at last to the attainment of the highest honour and felicity which he can propose to himself."—III. 199, 200.

He then considers the apostle's exhortation, 1st, as a caution against religious indifference; 2dly, as a caution against incredulity and obstinacy in error; 3dly, as the best preservative against inconstancy in the profession and practice of religion; 4thly, as a virtual authority for communicating to others just sentiments of the obligation and utility of religion, wheresoever our own connexions and influence extend; 5thly, as a prohibition of every obstruction and restraint, to the exercise of private judgment; and 6thly, as a preventative of dissension and discord among Christians, however they may differ from one another in matters of religious opinion.

Throughout this discourse, Dr. Rees maintains those generous principles of religious liberty, which he is well-known to have uniformly asserted and to have successfully diffused amongst the Protestant Dissenters, at the head of whom in their corporate character, his years, talents, acquirements and reputation, have long properly placed him. We cannot refrain from one extract on this vital topic:

"The means of conviction should be adapted to the nature of religion, and to the faculties of the human mind. If we recur to any other kind of influence but that of persuasion in order to promote a religious faith and profession, and just sentiments of both, we shall counteract not only the spirit but the express precepts of Christianity. If those who possess the power are disposed to use it in this way, they may succeed in making hypocrites or martyrs; but they can never produce one genuine convert to the belief and practice of the truth. The injunction of the text, *Let every man be fully persuaded in his own mind*, establishes the right of private judgment, independently of all foreign jurisdiction and controul, and of all attempts to force conviction, or an external profession of religion, in a manner so clear and so explicit as to need no comment. If it be every man's duty

to be *fully persuaded in his own mind*, it can never be the prerogative of any one man or any body of men, by whatever denomination they may be distinguished, or with whatever ecclesiastical or secular powers they may be invested, to establish and enforce any public standard of religious faith or of religious profession, to which all are bound to conform, and by which, under the awe of worldly and civil penalties, they are expected to regulate either their creed or their mode of worship. It is to no purpose that the Scripture, which I regard as the only authoritative rule of religious faith and practice, requires me to be *fully persuaded in my own mind* with regard to all doctrines of importance, and with regard to all positive rites that are in their own nature indifferent, if any individual or any class of men may say to me with an authority, which at my peril I am forbidden to resist, *Subscribe to the creed which we have formed, and practise the rites of worship which we enact*. Beware lest the persuasion of your own mind deviate in a single article or a single ceremony from the code to which we demand your submission. You may indeed judge for yourself: this we allow because we cannot prevent it: the empire of the mind is beyond the reach of human authority and law; but in every public declaration of your judgment, and in every visible expression of your mental persuasion, you must conform to an established standard, that is, in other words, whatever may be your thoughts, your language, your profession, every thing that is visible or audible by which your sentiments may be judged of by others, must be regulated by a common code, from which you are not allowed to differ. Such is the inconsistency inseparable from almost every civil establishment of religious faith and worship that has ever existed, and the mention of which both the letter and the spirit of the text would not allow me to omit. Happy are we in this country, who enjoy the benefits of a toleration, notwithstanding the limitations and disqualifications by which it is restrained! Happier may we still be under a government that shall extend its protection to our religious privileges without any infringement on our civil rights! Thus secure and unmolested in the province of religion, let every one of us, with the spirit of meekness, peace and charity, exercise that liberty with which the Gospel has made us free: and in all matters of conscience, let every one of us be *fully persuaded in his own mind*. We may then claim, and, I trust, by the favour of Providence, long enjoy the blessings transmitted to us by our ancestors. May a sense

of their value, and a disposition wisely to improve them, secure to us and to our descendants their continuance."—III. 211—214.

The Sermons do not abound in rhetorical figures, but they contain a few passages which prove that the preacher was fully able to reach a more elevated style than that which he has thought proper to assume. We may quote by way of example the following apostrophe to religion, the conclusion of a passage asserting the inadequacy of youth and beauty, genius and learning, wealth and prosperity, power and popular favour, honour and friendship, to procure perfect happiness:

"It is thine, Religion! thou power celestial and minister of God for good to mankind, to conduct thy votaries, and at the same time to succour and shield them in their journey through life, nor wilt thou desert them in the hour of their last distress! It is thy prerogative alone to accompany them to an unknown world, and to bring them, with modest confidence, to the tribunal of their judge, and to secure for them a sentence of applause, which shall render their happiness immutable and everlasting. Let no unhallowed tongue, then, attempt to despoil thee of thine honour, to degrade thy dignity, and to depreciate the service which thou art disposed to render to mankind, formed for happiness, but apt to err and miscarry in the pursuit of it! Under thy conduct and influence may we be ever secure and happy!"—III. 274, 275.

(To be concluded in the next Number.)

ART. II.—*A Speech delivered in the House of Lords on Thursday, June 14, 1821, by Herbert, Lord Bishop of Peterborough; in Answer to a Petition presented to the House of Lords respecting his Examination Questions.* 8vo. pp. 32. Rivingtons. 1821.

ART. III.—*Episcopal Innovation; or, the Test of Modern Orthodoxy, in Eighty-Seven Questions, imposed as Articles of Faith, upon Candidates for Licences and for Holy Orders, in the Diocese of Peterborough; with a Distinct Answer to each Question, and General Reflections relative to their Illegal Structure and Pernicious Tendency.* 12mo. pp. 136. Seeley. 1820.

ART. IV.—*A Vindication of the Questions proposed by the Bishop of Peterborough to Candidates for Licences and for Holy Orders within*

his Diocese, from the Objections contained in various Pamphlets, more particularly in one entitled, "Episcopal Innovation, &c." By the Rev. William Jephson, A. M. 8vo. pp. 70. Rivingtons. 1821.

ART. V.—*A Letter to an Undergraduate on the Subject of Episcopal Ordination, occasioned by the Introduction of Certain Questions into one of the Dioceses of the Kingdom, and proposed to the Candidates for Holy Orders, demanding a full, clear and unequivocal Answer to every one of them on Pain of Exclusion from the Ministry.* By Robert Hawker, D. D., Vicar of Charles, Plymouth. 8vo. pp. 80. Sherwood and Co. 1821.

THE controversy to which these pamphlets relate is of no mean importance. It occupies, at the present moment, the two great and active parties into which the Church of England is divided. The result may involve the momentous interests of truth and freedom. We are lookers on, but not indifferent spectators.

Bishop Marsh's "Speech" was reported from the Times newspaper in a former Number, (pp. 434—436,) and on comparing the report with the publication before us, we cannot but be surprised at both its fulness and correctness. There is nothing, indeed, which is more decisive of the improved state of England than the accuracy with which the proceedings in Parliament, in Courts of Law and Justice, and at Public Meetings, are related in the public journals, and within a few hours made known throughout the whole kingdom.

The "Questions" which have excited so much controversy and which form quite an era in the history of the Church of England, are inserted, from an Appendix to the third of these pamphlets, in the present Number (pp. 507—511). A careless reader may see little in them; but the practised theologian will instantly perceive that they penetrate to the marrow of some of the most vital questions in religion, and that where they do not express much they imply the more.

The Bishop, we think, makes good his legal right to enforce his "Questions;" but we cannot help thinking that his adversaries have the advantage when they deny his moral right to im-

pose upon candidates for Licences and Holy Orders, the necessity of replying affirmatively to Questions which by implication contradict the plain sense of the articles of his own Church, which he is pledged to believe *ex animo*, and bound to uphold and defend.

To such as know Bishop Marsh's history, and respect his talents and character, it must be gratifying to perceive with what indignation he replies before the Lords to the charge of requiring subscription to his Questions :

"But, my Lords, I must not merely deny the charges: I must confute them. And first, my Lords, I will reply to the charge of requiring subscription, 'subscription' (as the Petitioner says) 'to the entire document,' which document, as he further says, contains a new standard of faith. Now the document, as he calls it, consists of a string of Questions; and subscription to Questions would be so absurd, that no man in his sober senses could require it. The name of the person examined can be affixed only to his Answers. If, therefore, the signing of his name to his own Answers is a subscription to a new standard of faith, it is at the utmost only a subscription to his *own* standard of faith. But, my Lords, the signature to those Answers is required for a very different, a very obvious, and a very common purpose. It is required merely as an acknowledgment on the part of the person examined, that the Answers which are sent to me, are really *his* Answers. And this signature, which neither is, nor can be, required for any other purpose, than merely to authenticate the Answers, is represented by the Petitioner, as subscription to a document setting forth a new standard of faith. Really, my Lords, I could not have supposed, that so gross a perversion of the truth could ever have found its way into a petition to the House of Lords."—Pp. 17—19.

His Lordship says, that his Questions were "intended as a test of *doctrines*, and form only a *preliminary* examination for Holy Orders," (p. 26,) and adds in a note,

"Very incorrect statements have been made on this subject, even where it might not have been expected that the Bishop of Peterborough would have met with unfair treatment. On the mere supposition, that the answering of those Questions forms the *whole* examination of Candidates for Holy Orders, the Bishop of Peterborough has been represented as deficient and superficial in his mode of

examination, and of directing the chief attention of young men to polemical divinity. The Translator of Michaelis, and the Author of Theological Lectures embracing the whole body of Divinity, of which the Lectures on the Criticism, the Interpretation and the Authenticity of the Bible have been already published, did not anticipate the charge of attempting to *narrow* the views of young divines, or to circumscribe theological learning within the limits of controversial divinity. The Examination Questions are proposed in the *first instance*, because if it shall appear from the Answers to them, that the doctrines maintained by the candidate, are contrary to the doctrines of the Liturgy and Articles, he cannot be a fit person for the ministry of the Established Church. This point being ascertained, due inquiry is then made as to his *proficiency*: and the Bishop's Chaplain will at any time assure all persons who doubt on that subject, that such inquiry is carried as far as can possibly be desired. And with respect to examination in the *Evidences* of Christianity, the Bishop's Chaplain can inform them, not only that such examination has *never* been neglected, but that the Bishop has printed, for the use of those who apply to him for ordination, 'A Summary Statement of the Principal Evidences for the Divine Origin of Christianity.'"—Pp. 30, 31.

The Author of "Episcopal Innovation," is probably an "Evangelical" clergyman of the "Calvinistic" order. (He himself admits the distinction of Calvinistic and Arminian "Evangelical" clergymen.) The praise cannot be refused him of a laborious and acute polemic. But his talents, and they are great, cannot relieve him from the embarrassment of having to maintain at the same time, the doctrines of Scripture and the decisions of the Church of England. From the following passage, it would seem as if he regarded the Prayer-Book as the last appeal in a theological dispute :

"In the CHURCH," (the capitals and italics are quoted,) "the *essence* of her *principles*, and such as may be common to other Christian denominations, is the system of *doctrines* which she embraces: or in other words, her *doctrinal Articles*.—These, like the essential laws of the state, are the *basis* of all *genuine religion*, and the foundation of all *future felicity*. These are the *vitals* of the Church."—P. 113.

This Author, as if conscious of his own strength and of that of his party, is

very bold in his warnings to the Episcopal bench on the fatal consequences of such innovations as Bishop Marsh's :

"But we warn his *Lordship*, we warn our *Archbishops* and *Bishops*, we warn the *Legislature*, we warn every person *great and small* who has at stake any thing valuable either in *Church* or *State*, or who approves (to use his *Lordship's* words) '*the religion of their fathers*' and the *constitution of their country*, to put a speedy stop to such unauthorized, such unchurchman-like, such destructive innovations. If the *Bishop of Peterborough's* measures are pursued, if his *conduct be imitated*, if our *genuine articles* are to be laid aside as antiquated things, if our *sons* are to be shut out of the Church, by *new tests* of religious faith, if *Incumbents* are to be deprived of their assistants, and *Curates* dismissed from their Cures, if the *people* are to be robbed of their spiritual treasures, and an iron yoke of bondage placed on the neck of 'them that are quiet in the land,' and *all this*, for *no crime, no cause*, but because the Bishop or Bishops will have it so,—there needs no *prophet* to predict the result;—the *Mitre* and the *Crown* will *fall together!*"—Advert. pp. iv. v.

We apprehend that the Bishop's "Evangelical" antagonist suspects the "Questions" of a tendency to "Socinianism;" for there are several passages (we have marked about half-a-dozen) in which this heresy is brought in as a bugbear to terrify the reader. Good Richard Baxter, in his *Life*, we remember, holds up a certain Roman Catholic to abhorrence, and to make him appear more abominable, calls him a "Socinian Jesuit." But it may give rise to speculation, that Dr. Marsh, who so well understands the bearing of every question, should have thought it necessary to shut out Calvinism from the Church by a multitude of searching inquiries, and should have left the doctrine of the Trinity to be guarded by the Articles and the Nicene and Athanasian Creeds.

This writer against "Episcopal Innovation" is an unlimited admirer of the Church of England as by Law established, and moreover, an eulogist of the "Evangelical" party on account of their being adorned in a higher degree than others, with the graces of humility and tenderness; but he does not think himself called upon to keep any terms with one of the Heads of his own church. He thus characterizes the Bishop of Peterborough's scheme:

"First.—It subverts the foundation, and destroys the source of genuine morality.

"Secondly.—It admits of baseless and spurious morals. And yet makes such morals a 'condition of salvation!' In other words, the true character of his *Lordship's* 'Questions' is this, 'SALVATION by good works without holiness!'—Pp. 70, 71.

Again, he draws this inference from the defectiveness of the chapter on "the Holy Trinity:"

"It affords an alarming proof how far the reception of what is called an '*Orthodox*' Creed, and how far the professed faith of a dignified Clergyman, yea, of a Bishop, may consist, with the most determined hostility to every vital, every heart-cheering, and every saving doctrine and principle of divine truth, as they are found recorded in the Bible, and in the '*Articles of the Church of England*!' We say determined hostility. For without this, a step so bold, so dangerous, so arbitrary, so even hyper-papistical, would never have been taken as that of forming '*Questions*' like those we have been considering; and then of making a peremptory demand of the belief and signature of the Candidates in a '*full, clear, and unequivocal*' manner to every one of them!"—P. 103.

He asserts in the following passage, that the Bishop is only pursuing a long and deep-laid design:

"We know very well, and every body who is at all acquainted with the history of the business, and the determination with which his *Lordship* left Cambridge, knows very well, that these '*Questions*' were intended as a *Trap* in which to catch *evangelical Candidates*; or, as his *Lordship* prefers to call them, *Calvinists*.—But why catch *evangelical Candidates*? Would not the *Articles* and the *Prayer-Book* of the '*Established Church*' catch them? Would not that legitimate test shut them out? What! will not that '*safeguard*' keep the door against *evangelical Candidates*? How then can his *Lordship's* '*Questions*' do that? Here is a *dilemma* which we would wish his *Lordship* well out of."—P. 110.

But a still more biting passage remains to be quoted. We have no pleasure in extracting it, but it may be of some use to shew to our readers that the polemic spirit is always the same, and that if Churchmen do sometimes fall upon Unitarians without mercy, they do not hesitate, when passion or the supposed influence of the

spirit prompts, to worry and devour one another.

"Dr. Marsh took great pains, some time ago, as his *Holiness* has since done, to prove how ever-dangerous it is to send the Bible into the world 'without note or comment;' and he wished the '*Prayer-Book*' to be circulated with it as a '*safeguard*.' The secret, however, is now come out; and we learn that his Lordship is as jealous of the '*Prayer Book*' going abroad *alone*, as he formerly was of the *Bible*: and that he cannot even suffer it in the hands of '*Candidates for Holy Orders*,' without the commentary contained in these '*Questions*' as a '*safeguard*.' Do we wonder that Gandolphy should have claimed Dr. Marsh as a Brother and a *Papist*!!

"Dr. Marsh, in his '*Address to the University of Cambridge*,' and subsequent controversy against the Bible Society, certainly made a great show of zeal and regard for the '*Prayer-Book*.' And he at the same time (in order to discredit the *Calvinistic Clergy*, who, he says, generally support the Bible Society) insinuates that they '*cannot have much pain in parting with the Liturgy*.' It becomes now a grave and important inquiry, *why* Dr. Marsh (now *Bishop of Peterborough*) should feel so close an attachment to the *Liturgy*, while *Calvinistic Clergy* '*cannot*' feel such attachment.—We can assure his Lordship, however, that the '*Calvinistic*' Clergy (under which appellation he includes the *Evangelical*, not a few of whom are *not Calvinistic*) do most highly esteem the *Liturgy*; and that no event could easily be mentioned which would give them *more pain* than its destruction.

"We hope that a sufficient body of evidence has been afforded in the preceding pages, to prove the *coincidence of sentiment* between the *Church of England* and those *Clergymen*; and we further trust that as little doubt remains upon the reader's mind about the want of conformity to the Church documents in the sentiments of *Dr. Marsh*. No unprejudiced reader can for a moment hesitate to decide who *loves* the *Liturgy* most for its *own intrinsic excellency*. Its prayers and its doctrines breathe the spirit of heavenly devotion. And to every *evangelical* divine, they are the Theme of his instruction and the Life of his soul. But does any thing like this appear in the spirit and language of *these Questions*? Alas, nothing like it. For *what* then does *Dr. Marsh* assume to value, in so superior a manner, our admirable '*Liturgy*'? The following sentence in his address may possibly help us to a solution of the diffi-

culty—The established *Liturgy* is the '*Tenure of Civil and Ecclesiastical Preferment*'?

"Does it then, we ask, stand confessed that the *evangelical Clergy* love the *Liturgy* for its *intrinsic excellency*, its *scriptural doctrines*, and its *spiritual purity*, while Dr. Marsh loves it because it is the '*tenure of Ecclesiastical Preferment*'? But if *this* be true, had we a *Popish*, a *Socinian* '*Liturgy*'; or one as highly *Calvinistic* as he supposes ours to be otherwise, whatever might be the effect upon the *Evangelical Clergy*, his *Lordship*, ever true to the *Liturgy* as '*the tenure of ecclesiastical preferment*,' would still continue to retain his *Living*s, or enjoy his *Bishopric*!?"—Pp. 106, 107.

This Author taxes Bishop Marsh with Jesuitry. The Bishop might retort, if it were not at the expense of their common church. The Baptismal Rubric declares infants baptized, to be regenerate. This, says the Bishop, is Christian regeneration. No, says his antagonist, referring to the substitution of godfathers and godmothers for the unconscious infants; a profession being made, the Church accepts it "in charity and in faith." "She cannot make a service for any but spiritual receivers, nor can she consider receivers as any other than spiritual persons, THOUGH SHE KNOWS" (the capitals are our own) "ALL WILL NOT BE SUCH."—Pp. 88.

Mr. JEPHSON is a respectable writer, but less versed in controversy than the Author to whom he replies. He is quite as "orthodox" as he can be, but he makes no needless parade of his capacity for believing. A charitable spirit pervades his pages, and, though he does not vaunt himself of it, he appears to us to understand fully the true Protestant principle with regard to authority in matters of faith: what can be better than this paragraph?

"For after all, it is not to the Articles of any Church only, which are not of Divine Authority, but to the Bible, and to the Bible alone, that we must make our final appeal, as that is the only rock impregnable upon which the true Church must be built."—Vind. p. 25.

There is not much vivacity in Mr. Jephson's pages, but he can retort with some smartness: e. g.

"By the confession of the author,

were it not for the influence of a fixed National Creed, upheld and prospered by a gracious Providence, we should long since, according to all human probability, have had our land overrun with Popery, Socinianism and Infidelity; and were it not for the providential interference of Episcopal vigilance, exactly adapting its salutary measures to the times and seasons, notwithstanding all our Articles, bulwarks of the Faith as they are, and ever have been, we might be exposed to perils from our treacherous friends within, far more to be dreaded than any perils from our open enemies without. It is upon the principle of self-defence from such treachery that this Prelate, who has so frequently and successfully shewn himself a zealous champion of the Church, comes forward, with a manly and open spirit of inquiry, to probe and sift the minds of the Candidates most thoroughly and without reserve, on those parts particularly which have of late become more interesting, from the manner in which they have been distorted even by some of our own ministers; and it is for the sake of excluding such, and not with the most distant view, as this author would insinuate, of imposing any new articles of his own, or of indulging a passion for innovation; but inspired with an honest zeal to contend earnestly for the Faith once delivered to the Saints, not to the modern Saints, who arrogate to themselves exclusively the name, though, with the same breath, they scruple not to call themselves the most desperate Sinners, but to the Saints of old, who may be now looking down from on high, and rejoicing with the angels over this one among the many pious efforts of this Prelate to frustrate the machinations of the common Adversary, who never enjoys a greater triumph than when he is able to pervert Holy Writ, and make the very articles of Faith, upon which we all rely for truth and consolation, turn directly by artful devices against the Church itself."—Pref. pp. xiv. xv.

Dr. HAWKER's services would, we believe, have been willingly dispensed with by his "Evangelical" brethren on this occasion. He has asserted Calvinism so broadly and obnoxiously, that it has been found expedient to disown him as an *Antinomian*. His relentless system, including what Calvin himself called the *decretum horribile*, would mar the union of the two sects, before described, of Evangelical Churchmen. He will therefore be regarded as an intruder in the Peterborough warfare. Perhaps, too, his brethren form a

juster estimate than he himself of his controversial powers. He is confident and fearless, and has that species of eloquence which consists in saying whatever one likes, and in the crudest manner, which will sometimes look like originality; but he is unequal to the conflict with Bishop Marsh, and would do wisely to content himself with the greatness that he has attained amongst a portion of the good people of that warlike outport Plymouth, and especially "the Lord's people," "the companions and brethren of his pilgrimage," in *Charles*.

The Doctor dwells upon the doctrine of the "Holy Trinity." He is indignant at the Bishop of Peterborough's questions concerning the *offices* of the Three Persons; shrewdly guessing that herein is wrapped up some design of abolishing the Tri-une Personality. Yet this sound divine describes the "glory of the Holy undivided Trinity" in these following "acts:" God the Father *choosing* the Church, God the Son *marrying* the Church, God the Holy Ghost *regenerating* the Church"—P. 17.

This mystical jargon is bad enough, but there is something worse in the Vicar of Charles's bigotry. "That man," says the oracular Devonshire divine, (p. 20,) "be he who he may, who merely professeth his belief that there is a God, doth in effect virtually deny him, while he acknowledgeth not the Scripture testimony of God, that he exists in a Trinity of PERSONS." So then, suppose Dr. Hawker could call up from their graves Moses and John the Baptist, and they should refuse to follow him in his Athanasian Creed,—he would call them *Atheists* to their faces.

ART. VI.—*The Nature and Reward of Christian Watchfulness. A Sermon, preached in the Chapel in St. Saviourgate, York, on Sunday, August 5th, 1821, on occasion of the Death of Mrs. Catharine Cappe, Relict of the late Rev. N. Cappe.* By the Rev. C. Wellbeloved. 8vo. pp. 56. York, printed; sold by Longman and Co., Hunter and Eaton.

MRS. CAPPE's was an admirable and venerable character. The

memoir of her in our last Number (pp. 494—496) has been read with deep interest. This sermon, by her most intimate friend, is altogether worthy of the subject of it, and higher eulogy cannot be passed upon it.

Mr. Wellbeloved opens his sermon with a brief statement of the impression made by Mrs. Cappe's death. He next explains, and we think truly and satisfactorily, the import of the words of his text, Luke xii. 37, 38; and then proceeds to inquire, I. What this state of watchfulness implies; II. What is the nature of the happiness which attends it: and he proposes, III. To observe how admirably this watchfulness, and all its happy effects, were illustrated in the life and character of her whose decease had brought together the large and solemn assembly before whom the discourse was delivered. The sermon is tinged with the peculiarities of the York school of theology, and these upon the whole give new force to the preacher's application of the Evangelical admonition. The character of Mrs. Cappe is simply and unaffectedly, and therefore beautifully and impressively described. Considered as a whole, we have never seen a Funeral Sermon in which the subject is better adapted to the occasion, in which there is more of the genuine pathetic, or in which the moral lesson is more effectively delivered.

The preacher is exceedingly happy in some quotations from Mrs. Cappe's own writings. The following Reflection of hers, on the passage including the text, taken from her "*History of the Life of Christ*," is strikingly appropriate:

"It was of the utmost importance to the first disciples, even on the principles of temporal security, to watch for the coming of their Lord; when, according to the bold hyperbole of eastern language, he should descend from heaven with the sound of a trumpet, to inflict destruction on his enemies, and to gather his elect from the four corners of the land: but these awful predictions having long since been fulfilled, they can apply to us of this distant day, only in a secondary sense, and in the way of accommodation: but they are not on that account the less important: the day of our death, in respect to us, is *the coming of the Son of God*. Then our account is closed—the time of our probation is over—and as the hour is not less unknown

to us, than was the destruction of Jerusalem to the Jewish people, the event not less certain, or the issue less momentous, it surely behoves us, as much as it did them, to watch always, to have 'our loins girded, and our lamps burning.'—Pp. 8, 9.

This passage, so suitable in itself, is rendered more interesting by the circumstance which Mr. Wellbeloved states in the following note:

"My revered friend was busily engaged at the time of her death in reprinting, in a cheap form, the beautiful and impressive Practical Reflections which accompany this very useful work. Two or three days before that event, she had put into the hands of the printer the part in which the above extract occurs; and it was my painful task to revise the proof sheet, while preparing to commit her remains to the silent grave."—P. 9.

To the discourse are subjoined some short meditations and prayers found amongst Mrs. Cappe's papers after her decease. These Mr. Wellbeloved has with great propriety published as illustrating her character and justifying his description of it, and particularly as proving that the religious system, to which she was so strongly attached, is not that cold and presumptuous system which some, who know little of it or of those who maintain it, so erroneously assert it to be, but that it is perfectly consistent with devotedness to God, with ardent piety and with deep humility of spirit. We extract two of them:

"On having attained the age of seventy.

"O most merciful and righteous Father, through many perplexities and difficulties has thy kind and good providence graciously conducted me. Many have been my failings, many my imperfections and errors; but most of all have I to lament that insensibility of heart which has too often estranged my spirit from that delightful communion with thee the only true source of all perfection, and in which can alone consist permanent and real felicity. I acknowledge, with the devoutest gratitude, that the disappointments and privations to which I have been subjected, as well as the success with which I have on many occasions been favoured, have equally been the effects of thine infinite goodness. Praise the Lord, O my soul! and all that is within me, bless his holy name! And now, O Lord, for what remains, having attained, through thy goodness to the age of threescore years and ten, enable me,

I humbly beseech thee, to dedicate the short remainder of my life wholly to thee. I ask not so much to be exempt from the weaknesses and pains of declining age, as that I may so conduct myself under them, whatever they may be, as shall finally tend to thy glory, and to promote the interests of true and undefiled religion. Amen. Amen.

"September, 1814."—P. 44.

"On her last birth-day.

"June 14th, 1821. By thy good providence, O most merciful Father, I have this day entered into the seventy-eighth year of my age. Many indeed have been my failings and imperfections, but to thy goodness I am unspeakably indebted, that by the gracious arrangements of thy providence I have been uniformly preserved through the course of a long life from the guilt of wilful transgressions. The time cannot now be distant when I must render up my account, and my earnest prayer is, that the small remainder of my life may be wholly dedicated to thee; not that I may be exempted from the pains and sufferings of the dying hour; but that, in humble imitation of my Lord and Saviour, I may so sustain whatever thou mayst see fit to appoint, as—not through my feebleness and want of faith in the precious promises of the blessed gospel, to cause the way of truth to be evil spoken of. And now, my God and Father, I would commit the keeping of my soul to thee. O enable me, I humbly beseech thee, by whatever means thou pleassest, so to demean myself, that whether in life or in death, thy name may be glorified. Amen. Amen."—Pp. 45, 46.

We rejoice to see announced by Mr. Wellbeloved, as shortly to be published, in one volume, 8vo., "*Memoirs of Mrs. Cappe*, written by Herself.

ART. VII.—*The Temper and Manner in which Inquiry into the Doctrines of Religion should be conducted. A Discourse delivered at Halifax, May 9th, 1821, before the Association of Presbyterian Ministers of the West-Riding of Yorkshire, and the West-Riding Tract Society, and published at their Request.* By John Kenrick, M.A., York: printed by Wilson, and sold in London by Hunter, and by Eaton. 12mo. pp. 32.

THIS discourse is worthy of the reputation which its author has deservedly acquired by his former pub-

lications: * a highly important and appropriate topic, is here treated with the care that it requires; and Mr. Kenrick still gratifies and instructs us by his precision of statement, his soundness of reasoning, his comprehension of views, and his elegance of style and method.

There are those "who make their desire of human virtue the plea for their hostility to knowledge," who allege that the mind, "by accustoming itself to call every thing in question, and to suspend its belief till full evidence has been produced, comes to take a perverse pleasure in discovering reasons for doubt, and prefers the scepticism which displays independence and originality, to the humble and obscure duty of receiving the truth and living in obedience to it." In reply, however, to the individuals, who, by these pleas, would prevent mankind from exercising free inquiry, Mr. K. observes "that good and evil are necessarily interwoven in the Divine plans, and that we must choose the part in which good decidedly preponderates;" and he afterwards shews "that the least faith, and the most relaxed morality, have been found in those countries in which the greatest pains had been taken to prevent all liberty of speculation."

Commenting on his text, (1 Thess. v. 21,) this preacher asks,

"If indeed there were any necessary connexion between a bold inquiry and a wavering, doubting mind, what would be the meaning of the Apostle's exhortation *to prove all things, and hold fast that which is good*? It would have been, on this supposition, an exhortation to combine things mutually inconsistent."

While "the liberty of thinking for ourselves is apt to be turned, like every other kind of liberty, into licentiousness, the proper remedy is to shew the limit between the beneficial use and the dangerous abuse, the spirit and temper in which our inquiries should be begun, and the method by which they should be conducted, in order that we may so *prove all things as to hold fast that which is good*." To this employment Mr. K. accordingly proceeds: he remarks that we must really be seekers after truth; that reli-

* Mon. Repos. IX. 238, &c.; XII. 733, &c.; XIV. 573, &c.

gious truth must be sought with a *serious mind*, with a *pure heart*, with humility, with diligence and patience; and that "practical religion must not only not be neglected, when we are engaged in inquiries into the doctrines of the gospel, but that this is precisely the time when we should exercise the greatest care, to keep alive every religious sentiment, and practise every religious duty."

The following reflections claim the attention of all who have the care of young persons :

"He would deserve our pity, and not our praise, whose mind should exhibit a mere blank tablet at a period of life when he must have been already called to the discharge of duties, to the just performance of which religious faith is indispensable. It is chimerical to think of teaching, for example, the being of God, and excluding every allusion to the question of the unity or plurality of persons in the Godhead; or the mission of Christ, and suppressing all mention of his offices and nature; nor can any parent be blamed for conducting the religious education of his child according to that system of opinion which he believes to be evangelical. It is then only that he oversteps his duty, and raises barriers in the mind of his offspring against the reception of the truth, when he inculcates his own opinions upon him as infallible dogmas, teaches him to shun inquiry as the enemy of faith, and to regard all those who differ from him as men of corrupt heart and stubborn pride of understanding."—Pp. 10, 11.

Mr. K.'s reasoning in another part of his discourse, is extremely pertinent and just :

"Those who prove all things by subjecting all alike to ridicule, would do better to seek out amidst the extravagancies of human opinions some theme less dear to the feelings, less important to the well-being of men, than religion, on which to exercise their powers. It is evidently the pleasure of the chase, and not the value of the prize, which attracts them; and they might display their ingenuity on some other topic, with more honour to themselves, and less offence to others. Ridicule, which is a dangerous instrument whenever it is applied to subjects of deep interest, should be regarded as a forbidden and unhallowed weapon in religious discussion: the bloom of the religious affections is destroyed by it, even if the root of principle remains untouched. Without sobriety and seriousness, we

have no reason to expect that we shall find the truth, and still less, that if found, it will meet with those dispositions in our hearts, which are necessary to its beneficial operation."—Pp. 14, 15.

Equally seasonable and interesting are the remarks that we shall next transcribe :

"There is, perhaps, some danger at the present day, that zeal in the diffusion of our opinions should lessen our care and diligence in forming them; it is easy to see which of these occupations is the most animating and attractive. But we are building on the sand, if we hope permanently to enlarge our numbers, while we neglect to found conviction upon cautious and strict examination."—Pp. 27, 28.

Extracts, not less creditable to the author, or less gratifying and instructive to our readers, might with ease be made. We are admonished, however, of the limits of this department of our work. It was with good reason that the Association of Ministers and the Tract Society, before whom Mr. K. delivered his discourse, requested him to publish it: for it is eminently calculated to subserve the best wishes and interests of *Unitarian Christians*.

N.

ART. VIII.—*A Charge delivered to the Clergy of the Archdeaconry of Derby, by Samuel Butler, D. D. F. A. S. &c., at his Primary Visitation, June 21 and 22, 1821, and published at their Request. Shrewsbury, printed: sold by Longman, Hurst, Rees, Orme and Brown. London. 4to. pp. 20.*

IN the body of this *Charge* Dr. Butler touches on "the principal topics immediately connected with what he may perhaps call the conservatorial part of his office:" he delivers to the clergy of his archdeaconry judicious and, occasionally, *minute* advice concerning the care of ecclesiastical buildings, of cemeteries and of parsonage-houses. The Introduction sketches, with great felicity, the character of his "lamented predecessor." *

"Of him," observes Dr. B., "I may be allowed to say, that, during my early life at the University, I enjoyed some

* Edmund Outram, D. D. &c. Mon. Repos. XVI. 124, 182.

degree of his friendship, enough, indeed, to make me regret that separation in the world which prevented its ripening into confidential intimacy; and though the distance at which we were afterwards placed from each other afforded us few opportunities of social intercourse, we maintained an occasional correspondence, and, I believe, mutually rejoiced when chance brought us into nearer contact. Though I have, therefore, had less advantages than many of you, in this his native county, to profit by his familiar friendship, you may easily conceive that I can be no stranger to his learning and his virtues, to those eminent talents which commanded the respect, that temperate judgment which engaged the attention, that liberal candour which conciliated the esteem, and that expansive benevolence which secured the love, not only of those to whom he was best known, and with whom he had the most frequent intercourse, but even of those who, in a great and populous town, where there cannot but be great diversity of opinions on political and religious matters, and where that diversity must sometimes beget considerable warmth and animosity, were naturally opposed to him. Of him it may be said, in the words of the philosophic historian, when speaking of his excellent father-in-law, *finis vitæ ejus ***** amicis tristis, extraneis etiam ignotisque non sine cura fuit. Nec quisquam audita morte Agricolæ aut lætatus est, aut statim oblitus est.* We cannot, indeed, but consider the voluntary homage paid to his merits at his funeral, by his parishioners and townsmen of every sect and every party, as highly honourable both to him and to themselves, and as affording us a bright example of the benefits which result from tempering our own firmness and perseverance in what we believe to be right, with moderation and charity towards those who differ from us. These are facts to which your own conviction bears testimony, and honourable, I may add, rare, as they are, you must be sensible, that in adverting to them, I speak the language, not of empty and unmeaning compliment, but of significant and substantial truth."

We have made this quotation, not merely for the sake of attesting the correctness of the statement which it contains, but with the further view of expressing our cordial assent to the remarks that the Archdeacon of Derby has interspersed. Dr. Outram did not compromise any of the principles which he deemed to be true and important: and it was his undeviating firmness in the profession and defence of them

which bestowed so great a value on his moderation and charity, on the courtesy of his manners and the kindness of his deportment. To speak, to act, as though we imagined that fortitude in the cause of truth and duty, cannot exist apart from harshness of language and arrogance of behaviour towards those who "follow not with us," denotes a wretched state of the understanding or of the feelings, or of both. When the late Rector of St. Philip's in Birmingham, came to reside among his parishioners, it was intimated to him that he must, of necessity, be a party man: his reply was such as became the independence of his mind and the soundness of his judgment; and he amply fulfilled his assurances—thus conciliating the cordial regard of his townsmen and neighbours at large, and chiefly the regard of those whose good opinion is substantial praise.

Dr. Outram, like a learned divine of that name,* whom, in catholicism of spirit, and in other features of character, he much resembled, was a native of Derbyshire. From 1798 to 1809, he was public orator of the University of Cambridge. As a scholar, he had made great attainments: but his noblest distinction was the charity which shall endure when tongues have ceased and knowledge has vanished away.

N.

ART. IX.—*A Funeral Sermon for Caroline Queen of England, delivered at Parliament-Court Chapel, on Sunday, August 19, 1821.* By W. J. Fox. 8vo. pp. 28. Hunter and Eaton.

ART. X.—*A Discourse on the Death of Her late Majesty the Queen, delivered on Sunday Morning, Aug. 12, 1821.* By John Clayton, Jun., Minister of the Poultry Chapel, London. 8vo. pp. 26. Westley.

ART. XI.—*A Sermon on the Death of Her late Majesty Queen Caroline, Consort of Geo. IV. Delivered in Albion Chapel, Moorgate, on Sunday Evening, August 19, 1821.* By the Rev. Alexander Fletcher. 8vo. pp. 30. Tew.

* William Outram, D. D., who died in 1679. Granger's Biog. Hist. &c. [3d ed.] III. 280.

THE Death of the late Queen was a favourable subject for pulpit eloquence, though at the same time her name and history had been so connected with angry politics, that it was difficult for a preacher to treat the subject cautiously, without being thought tame, or boldly without being censured as violent. This difficulty induced many ministers that sympathized deeply in Her Majesty's afflictions, to be silent on a topic which they felt incapable of discussing so as to preserve the dignity, purity and charity which belong to the services of the House of Prayer.

Mr. John Clayton's Sermon is only one continued and ineffectual struggle with this embarrassment. The text (Esther i. 15) and the composition are quaint, and the whole discourse is unsatisfactory. Yet the preacher is praiseworthy in having conveyed no sentiment, in the little that he has said or intimated of the Queen, that is not sympathetic and kindly.

The Sermon by Mr. Fletcher is still more characterized than Mr. John Clayton's by those Calvinistic opinions which these gentlemen hold in common: it also approaches nearer to politics; and it goes much further in its declarations in favour of the Queen's character and cause. The text is 2 Tim. iv. 7. The divine speaks thus of the exclusion of the Queen's name from the Liturgy:

"It is not our duty in this hallowed place, to blame the decree by which her name was removed from the National Liturgy of the country. The remarks we are about to make, are not of a political, but of a moral and ecclesiastical description. Let it be observed, we do not blame those who conscientiously obeyed the royal mandate of him whom they sacredly and piously consider as the head of their holy hierarchy. We may pity the man who has a mistaken conscience, but it would be ungenerous to blame him for rigidly obeying the inward monitor, which is itself beclouded by a mistaken delusion. He deserves our *pity*, not our *blame*. Whom then do we blame? Those who considered the mandate sinful, and obeyed it. We conceive that they have brought upon themselves deserved reprobation. But what could they do—the command was urgent, and must not be dispensed with: if they opposed it, they did it at their peril. We state in reply, rather than submit to a command they considered sinful, as violating the liberty of

the gospel, as interfering with the most sacred and valuable rights of men, they should have removed themselves from an establishment which *could* command such impositions. Had they done so, they would have held up their character to future ages, as entitled to their admiration. As it is, they have preferred emolument and filthy lucre, to peace of conscience and Christian consistency. It is true, that some were to be found among the Dissenting bodies of ministers, who preserved the same capricious silence in not praying publicly for her late Majesty. The cases are widely different. They who are unconnected with the hierarchy, were bound by no preventing laws; they were left to the freedom of their own wills, with consciences unfettered by the restraints of rulers. If they followed the humour of their inclinations, in opposition to the dictates of their conscience, we consider their conduct more criminal than that of the minister of the Episcopal Establishment; as they sinned, comparatively speaking, without temptation."—Pp. 17—19.

Mr. Fletcher describes and comments on the Queen's death with manly and Christian feeling:

"Our late Queen died at Brandenburg-House, on Tuesday, August 7th. The complaint which terminated her life was violent and painful. She experienced more bodily anguish in her last moments than generally falls to the lot of expiring mortals!—It appeared as if the *more violent* efforts of the king of terrors were required, to dissolve her naturally vigorous constitution. Her death was sudden. If the last enemy performed his work violently, he did it *speedily*. Her death was most unexpected. But a few days before, were witnessed the magnificent, expensive and imposing ceremonies of the Coronation of a British monarch! But a few days before, in perfect health, she demanded a crown, which she considered herself never to have forfeited! It is probable she died of a broken heart! Whether the instruments of her suffering acted justly or unjustly, is not our province to determine. In whatever light we view their operations, we forbear to state it. We leave it with Him who is the searcher of hearts, and who, at the day of final retribution, will reveal the secrets of all hearts, and bring to light the most hidden plans and machinations of mortals.

"On her death-bed she displayed some noble virtues. As far as we are enabled to judge, she died in a manner worthy of a Queen. We must regret, that those who attended her during the closing scene

of life, have said so little of her religious views and hopes, and of the confidence she placed in Christ, her only refuge. *This* we regret. We cannot forbear thinking she must have said something on this great and fundamental theme. It is to be hoped, that when she desired the sacramental elements, agreeably to the forms of the English Church, she looked through these elements to Him they represented, as the only Saviour of a lost world. This brings to our remembrance the piety of George III., who sometimes thought, (a short time previous to his death,) when a prisoner in his own palace, while partaking of his ordinary meals, that he was receiving the holy Supper, and was heard to repeat those holy expressions which the fathers of the Church had collected, to assist the devotion of her members.

"One thing has been handed down, to the lasting honour of our late Queen,—*she died, forgiving her enemies*; and we consider this as one of the most solemn and satisfying proofs of her innocence of the crimes with which she was accused. This is among the most difficult and the rarest of Christian virtues and Christian acts. This most striking part of her Majesty's conduct in her dying moments, we hold up for the imitation of all. Were I ambitious of the highest class of disinterested honour, it would be this, to lead a life of innocent suffering, terminated by the solemn, unfeigned act of forgiving my enemies!"—Pp. 19—21.

Mr. Fox's "Funeral Sermon" is, as might be expected from his former publications, of an unhesitating, decisive character. He is the fearless, indignant champion of "the Injured Queen of England." His zeal carries him to the verge of decorum. Confident in the truth and justice of his cause he makes little reserve of his opinions or feelings. His statements are forcible and his reflections poignant, and many passages exhibit the sallies of a brilliant fancy. Mr. Fox's text is Job iii. 7. Having contemplated the appearance of the great and small and the good and evil before the last tribunal, he thus sums up the Queen's character:

"The voice of candour and charity, nay, as seems to me, that of the sternest justice, warrants our best and brightest hopes at that bar for Her who is departed. That she was innocent of the foul offence laid to her charge, (and never did fewer honest and disinterested men, some such there were undoubtedly, dis-

sent from a general opinion than on that subject,) is saying comparatively little, as many are free from such offences who have small claims on respect; though it should be observed, that not once in an age is any one so completely abandoned to inducements to error. She had an active and vigorous mind, and she did not debase that mind: it was perhaps irregularly exercised and cultivated; but still exercised and cultivated it was: nor did she ever act more wisely, justly, and greatly, than when relying on her own decisions. Her greatest error during her last residence here, the rash rejection of the Parliamentary grant, was caused by yielding her own conviction to the judgment of others. If in her manners there was somewhat of a foreign tinge (the inevitable result of education) which suits not England, this can scarcely be imputed as a fault, while the condescending kindness which marked them, even to the meanest, raises them into goodness. Her charitable disposition was not merely most unquestionable, but most admirable. It had the strength of a passion, and the firmness of a principle; and blended beautifully with her habitual energy of purpose and action. In the very difficult situation in which she was placed in this country, where her rank and the aspersions on her character made it an imperative obligation to relinquish voluntarily no right, and where policy and duty alike warned against being factious, or unnecessarily vexatious, her course was (in my opinion) guided by the soundest judgment and the correctest feeling. Her particular forgiveness of Louisa Demont was truly Christian, and this and other circumstances of her last illness which have been published, can have been read by few (I pity those few) without tears of admiration and regret. Of what her religious notions were, I know nothing, nor whether her celebrated journey to Palestine was connected with them, or merely prompted by an honourable curiosity; but her conduct impresses with a conviction of her piety; and in her superiority to the fear of death, steadily for some days as she contemplated his approach, in her submission to the will of God, and her charity to all, even the most injurious, we trace the fruits of piety—such fruits as are better than a thousand professions.

"It was her first misfortune, to be born of royal parentage,* and the suffer-

* In my opinion a heavy misfortune, in a moral view, on all so born. I enter not on politics. Sovereignty may be necessary for the well-being of society;

ings which flowed from that source, may well reconcile us to the humbler, but more sheltered station in which Providence has kindly placed us. That misfortune, as it were, included all the rest, or, at any rate, was closely connected with them; for had not such been her lineage, she might not have become a wife without being the object of affection; she would not have been almost immediately cast off without the breath of imputation; she would not have been

monarchy may be the best form of government, the most adapted to provide for the security, the prosperity, the freedom, the morals of a people, and if so, it ought to be established and cherished. But there is a sacrifice to this good, a sort of moral martyrdom of the elevated family: the early sense of solitary superiority, kept alive by a thousand flatterers; the early perversion of the mind by those to whom ascendancy over it is the great prize of life; the base readiness of many to minister to any passion however base; the difficulty of making the voice of truth heard in palaces; all are dreadful obstacles in the moral path of the high-born, which it must require extraordinary strength of mind, or extraordinary grace from heaven, to enable them to overleap. Alfred (every way the greatest name in our annals) was trained in the school of adversity; without such training the vices of monarchs may almost be considered as their misfortunes, attributable to their stations, rather than to themselves; hence their virtues claim eminent praise, and their faults unusual allowance. Let this allowance be made, where it is needed, and as far as it is just. The object of our present attention requires it not.

deserted by those who had paid court to her, and should have been her associates; she would not have been subjected to groundless accusations by sheltered accusers, nor have found acquittal ineffective as to many of the results that should have followed; she would not have been interdicted the society of her only child; she would not have been cajoled out of the country, where it was safest for her to remain; she would not have been a slighted wanderer, by every petty government that thought to pay its court to a greater power by insult; she would not have heard at a distance of the sad death of the child who bore a motherless inscription on her coffin; she would not have had her assumption of the rank which had fallen to her menaced with the scaffold; she would not have had her house haunted by spies and her actions chronicled by calumniators; she would not have returned to her kingdom to be sheltered by the hospitality of a private individual; she would not have been a mark for unchecked malice; she would not have sustained the severest trial that ever guilt or innocence stood, and to which nothing but conscious innocence or downright insanity could have made her expose herself, only to find acquittal succeeded by nearly all the degradation that could have followed conviction; she would not have been turned back from even the sight of the ceremony in which, according to custom, she should have been a principal figure; she would not have expired without one relative near her dying bed; she would not (though of this happily unconscious) have been — but of this last disgusting scene I dare not trust myself to speak."—Pp. 19—24.

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POETRY.

LINES

On the Death of the Queen.

*Æquā lege Necessitas,
Sortitur Insignes, et imos!*

HOR.

We will weave a wreath' for our
Queen's cold brow,
And we'll sing this requiem o'er her,
For all who hated, must pity her *now*,
And all who loved, must adore her.
"She is gone to the land where her
fathers are gone,"
And she lies with *them* in their glory,
And she needs no proud and sculp-
tur'd stone,
To tell future ages her story.
Of her faults and her follies much was
said,
While the fame of her *virtues*
slumber'd,
But now she is gone to the land of the
dead,
Oh! let not those follies be number'd.
And why should she ask that her holy
bier
Should lie by the side of her
daughter?
We should think that the pangs she
suffered *here*,
A different wish had taught her.
'Tis better to lie in the land of her
birth,
From the shores of the stranger
returning,
Than, even in death, to trust to that
earth,
Which has been but the scene of
her mourning!

In peace may her honour'd ashes rest
In the gloom of the dark grave
shrouded,
And her life to come, be as bright and
blest,
As her life that is past—was clouded!
Chichester. F. F. D.

LINES

*On the Death of Queen Caroline, the
Consort of George IV.*

Much injured Woman, royal Shade,
farewell;
Thy countless wrongs, the public sor-
rows swell;
Loud bursts of anguish, honest and
sincere,
Attest thy worth, and wail around thy
bier.
Heroic Spirit! Royal Sufferer, go
To courts above, *too good* for courts
below.
Nor power, nor fraud can there thy
peace molest,
Nor dim the sunshine of eternal rest.
In vain the yells of spite and faction
roar;
The blackest malice now can wound
no more.
Stung with remorse, may thy repentant
foes
Abhor themselves, and mourn thy bit-
ter woes;
Confess the injustice of their foul mis-
deeds,
And hide with shame their self-con-
demning heads. B.

LINES

*Occasioned on seeing a Child in its last
Moments, which was carried off by a
few hours' Sickness.*

Why this struggle, little sufferer?
Why this struggle to be free?
Friendly is the hand that holds thee,
Cold and chilly though it be.
From this scene of ills and troubles
That kind hand shall thee remove;
Lead to realms of joy unsullied,
Realms of happiness and love.

Couldst thou see the snares and sorrows,
Which the path of life invade,
Born with each succeeding morning,
Thickening with the evening shade:—

Not a mother's strong affection,
Not a father's anxious care,
Not thy thousand fond attachments
Could induce thy lingering here.

Cease thy struggle, little sufferer!
Cease thy struggle to be free!
Friendly is the hand that holds thee,
Tho' the hand of Death it be.

August 17, 1821.

J.

OBITUARY.

The Rev. Sampson Kingsford.

Eternal mansions, bright array—

O blest exchange, transporting thought !

Free from the approaches of decay,

Or the least shadow of a spot !

There shall *mortality* no more

Its wide-extended empire boast ;

Forgotten all its dreadful power,

In LIFE'S unbounded ocean lost !

The Rev. SAMPSON KINGSFORD was born in the year 1750, at Sturry, near Canterbury. His parents were pious and respectable. His father died many years ago, but his mother, a venerable lady, is recently deceased, at a very advanced age, being a prodigy of health and vigour at the expiration of an almost revolving century ! He used to expatiate on the advantages of a religious education with gratitude. To this most important circumstance his revered parents paid strict attention. Hence he always regarded them with an affectionate esteem, imitating their virtues through life, and devoutly venerating their memory. *

In the year 1766, Dec. 7th, and at the early age of sixteen, he was baptized, and took upon him the profession of the religion of Christ. He deemed it a duty enjoined by his Master, who, at his own baptism, declared, *thus it becometh us to fulfil all righteousness*. He well knew that it was not an idle rite or an insignificant ceremony. He bowed to an authority which was imperative. Regarding the New Testament to be the alone rule of faith and practice, he dared not neglect an institution which is there solemnly and repeatedly enjoined. He viewed *baptism*, as the Apostle Peter hath represented it, *not the putting away the filth of the flesh, but the answer of a good conscience towards God*. Having thus made a public profession of religion, he attended sedulously to all the duties which it involved. At that period there were in the church young persons seriously inclined to improve themselves in an acquaintance with the Holy Scriptures. Conferences were held, where passages were explained to their mutual satisfaction. This was fa-

vourable to intellectual and moral improvement. Religious knowledge was extended, and the exercises of piety cherished. With some these social meetings terminated in a more public exhibition of talent, in a wider sphere of usefulness. Accordingly, our deceased friend was led to think of the pulpit, which he afterwards filled for so many years with credit to himself, and with so much advantage to his own religious community.

On the 2d day of Dec. 1770, he was regularly called by the Church to preach, and officiated with acceptance among them. He was now only twenty years of age. But his ardent love of information, particularly that to be derived from the Holy Scriptures, joined to an unwearied activity, made him very useful in his new profession. Not having an education for the ministry, he thus supplied the deficiency in the best manner he was able. Indeed, it is wonderful how much may be done by the exercise of a good understanding in the study of the Sacred Writings. Scripture is the best interpreter of scripture ; and this position is happily exemplified by the usefulness of those individuals who have not been trained for the Christian ministry. At this time he assisted Mr. Oldfield and Mr. Chapman ; so acceptable were his labours that they wished him to be ordained amongst them. This he modestly declined ; for he was not ordained till after the expiration of ten years, when, on the 3rd of September, 1781, he was devoted to the office of the ministry by the Messrs. Evershed and Boorman, *messengers*, a primitive office still retained by the General Baptists. And here it is somewhat remarkable, that, in the adjoining cemetery, on this same day of the month, September 3, 1821, forty years after, he was consigned to the silence of the tomb !

For many years he and the venerable Mr. Chapman officiated alternately in the exercises of the pulpit ; and on Mr. Chapman's death, Mr. Farren became his assistant, and survives him. * Nor must it be omitted, that at Sturry, where he always resided, till his recent removal on his eldest son's marriage to Canterbury, he many years ago fitted up a neat

* His eldest brother, *William Kingsford*, Esq., of Barton Mills, died a few years ago, a gentleman distinguished for his benevolence and piety. A younger brother and sister survive him—*Michael Kingsford*, Esq., of Dover, and Mrs. *Child*, widow of Michael Child, Esq., at Canterbury.

* Mr. Chapman died at an advanced age, and has a grandson, an old pupil of mine, the Rev. *Edwin Chapman*, settled at Billingshurst, Sussex. May every success attend his labours in the Christian ministry.

little chapel. Here he delivered a Sunday evening lecture, occasionally assisted by others. He generously resolved that his neighbours, the inhabitants of his native village, should not want means of religious improvement.

Though engaged in the management of temporal concerns (miller and banker), which were conducted on a large scale, he never neglected the duties of the ministry. At home and abroad he did not lose sight of his work. At the Annual Assembly, held in London on the Whitsun-week, he regularly attended, as also at the annual associations in the country. He was often seen likewise at the quarterly meetings, either preaching or advising for the welfare of the churches. Such was his zeal and activity. Nor was it with his own denomination alone he united for the promotion of rational piety. He attended the *Kentish Unitarian Association* held at Maidstone, July, 1820, where he was called to the chair at the public dinner, and presided (as he had done a fortnight before at the *General Baptist Assembly* dinner) with his accustomed cheerfulness and animation. He intended to have met them at Tenterden this year, which illness prevented; and even anticipated the pleasure of receiving them next year at Canterbury. Indeed, his soul was attuned to brotherly love and to Christian harmony.

On the first Sunday of December, 1820, he preached his *Jubilee Sermon*, for that day fifty years he delivered his first discourse amongst them. [See Mon. Rep. present volume, pp. 159—161.] Three only of his hearers were present who had survived that occasion. He chose an appropriate text, Phil. i. 3: *I thank my God upon every remembrance of you.* He introduced the subject by remarking, in these words: "My Christian friends, having been long spared, and for fifty years apacher in this society, I could not let the opportunity pass without addressing you on this occasion. Looking at the general estimate of a man's life my existence in a few years may close; and, to use the words of Peter, *I must put off this tabernacle!* But while I continue with you, I am sure you will suffer the word of exhortation. We are all children of the dust; even the lives of the young are no insured. Nature every day is pouring vast tides of mortals into eternity, and it becomes survivors to consider that life hangs upon a thread delicately fine and slender let us live prepared for the solemn change!"

The theme of his ministry, he assured them, had been those prime topics, *the Unity of God, the Divine Mission of Christ, and a Future State of Rewards and Punishments.* For by him it was

never forgotten, that "this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." From a few passages in this *Jubilee Sermon*, in which he has concentrated the substance of his ministry, his own character may be delineated.

As a *man*, he was kind and generous. He reminded them, that, "placed in eligible circumstances he had, like the apostle, 'coveted no man's silver and gold,' nor had received, because he needed, no pecuniary remuneration; yet he had from them what was infinitely more valuable to himself—their *prayers*, their *esteem*, and their *gratitude*."

As a *Christian* he entertained the most cheerful ideas of the Supreme Being. "God is neither unjust nor cruel, nor partial," (says he,) "but, on the contrary, infinitely amiable. Make him a tyrant, and though we may fear and dread him, yet we cannot rationally love him. God is love. My aim has always been to justify the ways of God to man; and wisdom will eventually be justified, at least of all her children." These are truly scriptural sentiments, of which no well-informed disciple of Jesus Christ need be ashamed.

Of his temper and spirit as a *minister* of Christ, take the conclusion of this discourse:

"My Christian friends, another ground of thankful remembrance is, that in this society we have never had commotions and divisions which some other bodies have experienced. Individual differences undoubtedly have occurred, but during my fifty years' connexion with you, both as a minister and pastor, I cannot bring to mind that the slightest difference has ever happened between myself and the church. Thanks be to the God of peace, the demon of discord has never driven us from each other. Harmony has been the order of the day through the revolving days and years of half a century. May we still live as the disciples of the Prince of Peace, that we may reign with him for ever and ever!"

On this paragraph, an intelligent friend, the Rev. B. Marten, remarks with truth, that although his character and circumstances gave him a commanding influence in his congregation,—yet he never betrayed a lordly, dictatorial spirit, nor had ever been the master of their faith, but the kind and tender and constant helper of their joy. This *Jubilee Sermon* ought to have been published and distributed amongst his flock. It would form a memorial of his labours—an honourable tribute of respect to his ministry. His grateful congregation, on this memorable occasion, presented him with a valuable piece of plate, having this inscription:—

"As a tribute of respect, Dec. 2, 1820,

the congregation of General Baptists, Blackfriars, Canterbury, presented this piece of plate to their pastor, the Rev. SAMPSON KINGSFORD, on the completion of the *fiftieth* year of his public ministry among them. "I thank my God upon every remembrance of you, Phil. i. 3."

From the Introduction to his Jubilee Sermon, it is evident that, though he had reached the age of man, yet feeling himself so well, he reckoned on a few years longer; but, alas! the Supreme Disposer of events had otherwise determined concerning him. This was his last anniversary. His work was finished, his labours were soon closed. Early in the spring he began to complain of indisposition, which gradually increased upon him, irradiated by occasional but slender hopes of recovery. He was unwell at the last Assembly. Returning home he was still capable of attending to business and to the duties of the ministry. During my stay in the country I received a long and excellent epistle from him in reply to a letter of my own, inquiring concerning his health. An extract describing his own case shall be transcribed, and will evince the composure with which he wrote on the subject. It is dated July 21, 1821: "I hardly know when so much debility has been upon me. The pulpit has not been occupied by me for the three Sundays past, nor do I know that I shall be able to preach to-morrow. I am much fallen away, except in my face, and my flesh hangs very loosely on my bones. My complaint (excessive thirst) was not taken in hand soon, and medicines did not perfectly suit; yet throughout the whole I have kept on in the usual routine of business. I feel better this morning, and have been drinking of our chalybeate springs. I think bathing in the sea would be bracing to me. Tunbridge Wells also might give relaxation and strength." He did preach the next day, and was not, he said, the worse for it. He then touches on the state of the religious world in his neighbourhood, with his usual good sense and freedom. "The new sect of *Byrants* are very zealous. They attempt preaching in almost every village. It is said they have sixteen women preachers. The peculiarity of their sentiments I cannot learn, unless it be *Methodism* running mad. Madness in religion makes, as I conceive, the half mad become the more sound and sober. So it often is, that good is educed out of evil; but we are not to do evil that good may come."

He concludes with mentioning his own religious connexion, the General Baptists; for he ever had at heart their welfare and prosperity. "Cannot your son come and give us a sermon at Canterbury? We should be glad to hear him. None

of the young students (of the General Baptist Education Society) have been with us this vacation. We should have some of the *first-fruits*. In fact, should I be able to preach, my wish is, at my age, to be relieved from the work. *Fifty years* is a long period to be stationed at one place, yet such is the paucity of preachers, that it still remains for every one to do what he can." Thus it may be perceived his heart was in the work to the very last. And it is pleasing to remark his disposition to cherish first-fruits, when aged fruit was maturing and about to be gathered into the garner by the great Master of the vineyard.

After writing this letter his indisposition did not abate, for he continued to decline, yet he still clung to the work of the sanctuary. On the first Sunday in August he administered the Lord's Supper, for the last time, in much weakness, and not without a depression of spirits. He began the service with the declaration of the Saviour, Luke xxii. 15: "With desire I have desired to eat this passover with you before I suffer," which in his circumstances must have had a reference to himself. There was a visible sympathy throughout the whole congregation. Indeed he seemed apprehensive that he was taking leave of his beloved flock, agreeably to the solemn assurance of our Lord: "I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." The good and amiable Dr. Doddridge was similarly affected on a similar occasion.

Our deceased friend afterwards somewhat revived, for the death of his worthy brother-in-law, the Rev. Stephen Pilpot, of Saffron Walden, had affected him. They had begun their ministerial career together, and almost together they finished their course. Every thing that the faculty could devise, and the tenderest attention from his family could suggest, proved unavailable. His strength progressively declined, till at length he breathed his last, without struggle, August 27th, in the 71st year of his age.

The best, the dearest favorite of the sky,
Must taste of death—for man is born to die!

"Mark the perfect man and behold the upright, for the end of that man is peace!"

On Monday, September 3, he was interred in the family vault, in the cemetery belonging to the General Baptist Chapel, Blackfriars, followed by a long train of weeping relatives and friends, who felt a melancholy gratification in paying this valedictory token of regard

to his remains. There he lies, along with the wife of his youth and their first-born babe, awaiting the resurrection of the just! The Rev. W. J. Fox preached his funeral sermon at Canterbury, to a crowded auditory, the Sabbath after his interment, from Phil. i. 3: "I thank my God upon every remembrance of you." And the Rev. Dr. Evans, at Worship Street, paid a tribute of respect to his memory, from Matt. xxv. 21: "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Similar tokens of regard were paid by Messrs. Pound of Dover, Harding at Chatham, and Sadler of Horsham, as well as by others throughout the connexion.

He was twice married, first to a most amiable woman, the eldest daughter of the late Rev. John Wiche, of Maidstone, who left behind her a daughter, still living; and then to his present worthy and truly afflicted widow, by whom he has two sons and four daughters. They will all, I doubt not, continue to imitate his virtues, as the best mode of embalming his memory. His publications were few. He printed a sermon on the Slave Trade, and a tract on the Supremacy of the Father, in which he maintained the pre-existent hypothesis, though he afterwards saw reason to exchange it for the simple humanity of Christ. He was, indeed, ever open to conviction, an assertor of the right of private judgment, but an enemy to every species of intolerance and bigotry.* His ardent love of the rising

generation suggested a "Selection of the Beauties of the Writings of Solomon," which, at particular request, his friend, the Rev. Gabriel Watts, undertook and executed with singular fidelity.

Such was my revered brother, *Sampson Kingsford*. Allied to him by marriage, we entertained for one another an unfeigned *brotherly* affection. For nearly thirty years past, ours was an unreserved and uninterrupted friendship. We met each other with pleasure: we parted from each other with regret. He seldom visited town without reaching Islington. About three months only previous to his decease, he dined and passed the day with me. A friend, who met him and had not seen him for years, congratulated him on his healthy appearance, to which he replied—"I was never better in my life." How evanescent is this state of being; how transitory every thing beneath

had the painful task to announce the death of Mr. Sampson Kingsford, but we should not do justice to ourselves or to our readers, were we to omit recording in a more particular way than usual, those traits of character which adorned his estimable life.

"In delineating the character of men, we always tread on delicate ground, for although, generally speaking, the silence of the grave buries the failings, while it eloquently proclaims the virtues of the dead, yet panegyric is an irksome task, as few men who live long in society have the happiness to escape the shafts of envy and the reproaches of ill-nature; however, it is but just to say of this gentleman, that having been born and brought up in this neighbourhood, where his character is best known and appreciated, he enjoyed the esteem of an uncommonly large circle of his neighbours and fellow-citizens; and we ask, What could have placed him in this enviable condition, but the sterling weight of his moral character? He discharged with singular fidelity the relative duties of life; liberal in his sentiments—benevolent in his disposition—modest in his deportment—stern in his integrity—strictly honourable in all his dealings—he was the companion of the rich, the friend of the poor, the advocate of the oppressed, and the protector of the defenceless. No man rejoiced more in the means of doing good; in the exercise of his benevolence, however pleasant to his ear was the voice of gratitude, its language was always most acceptable when most private, so truly did he act upon that unostentatious maxim of our religion, *Let not the left hand know what the right hand doeth.*"—*Kentish Gazette*.

* The following just character of him appeared in a provincial print, published at Canterbury:

"He was a man who possessed in an eminent degree the pure principles of Christian philanthropy. In his commercial engagements, the strictest probity, during a long life, had fixed the most unbounded confidence in his integrity. His benevolence was not confined to sect or party, but his liberal heart devised liberal things; his ready hand was stretched forth to alleviate the sufferings of humanity, and to support every institution calculated to lessen the sum of human misery, to promote the happiness and comfort of our race. In the immediate circle of his family, the loss of an affectionate husband, father and friend, will be most acutely felt, while all who had the honour and pleasure of his friendship and acquaintance, must let fall a tear over the bier of so excellent a man."

The Editor of this respectable public print was then pleased to add his own tribute of regard.

"In another part of our paper we have

the sun ! Adieu, gentle spirit—we shall be for ever united in a better world.

Finally, as a *man*, he was cast into nature's happiest mould ; as a *Christian*, he was rational and cheerful ; as a *minister*, of the gospel of Jesus Christ, he was zealous and incorruptible. To his relatives, to his friends, and to his own religious connexion, his loss is irreparable. " Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many ; enter thou into the joy of thy Lord."

J. E.

Islington.

July 9, at *East Sheen*, the Rev. PETER GANDOLPHY, one of the priests of the Roman Catholic Chapel, in Portman Square, author of several sermons and pamphlets, remarkable for their intolerance.

Aug. 1, at *Saffron Walden*, Essex, the Rev. STEPHEN PHILPOT, for 30 years minister and pastor of the General Baptist congregation in that place. Mr. Philpot was born at Canterbury, 1750 ; his father was a respectable baker of that city ; his mother, whose maiden name was Simpson, was the daughter of David Simpson, who, together with his father, David Simpson, were successively pastors of the General Baptist Congregation at Dover, and the latter of whom suffered for his Nonconformity under the tyrant Charles II., having been imprisoned in Dover Castle. The subject of our memoir, who had exercised his talent in the ministry, left Canterbury in 1772, being then 22 years of age, and settled at Dover, where he commenced his public labours, and was chosen by the congregation co-pastor with the late Mr. William Ashdowne, where he continued about 19 years, most deservedly esteemed by all the people. In 1791, Mr. Philpot accepted an invitation to settle at Saffron Walden, where he continued until his death. He was twice married ; his first wife, Ann Fletcher, of Canterbury, survived their marriage only a few months ; and Nov. 13, 1775, he married Jane, daughter of Mr. Benjamin Fletcher, a respectable farmer of Oxted, in Surrey, by whom he had 10 children, 7 of whom (2 sons and 5 daughters) survived her. Mrs. P. died Dec. 11, 1813, aged 59. Mr. P. was for many years a firm Unitarian, and a most active and useful minister and member of the General Baptist body ; ever ready to serve his friends in any way to the utmost of his ability. His name is recorded to his honour in the proceedings of the Kent Associations, and his praise is in all the churches. He did not fail of attending the General Baptist Annual

Assembly in London for 30 years, and it was generally remarked, that he was the first at his post on those occasions. The writer of this article, who enjoyed a long and friendly intimacy with the deceased, and who, after the lapse of 2 or 3 years, succeeded him at Dover, is able to bear testimony to the esteem in which he was held by that congregation : the harmony in which they lived together, the success which attended his labours, the mildness of his temper, his readiness to discharge every kind office, the fidelity of his ministry, together with his cheerful flow of spirits, justly endeared him to all who knew him ; and as a token of their esteem, having last year erected a new chapel at Dover, Mr. Philpot was unanimously invited to preach the last sermon in the place where he had formerly laboured with so much honour to himself, and profit to his people. This sermon was delivered with so much energy and feeling as to produce an effect on a crowded auditory not easily to be forgotten : for although the venerable preacher was evidently declining in his bodily powers, the zeal and energy of his mind appeared but in their zenith. His connexion with his late congregation at Saffron Walden, was cemented by mutual esteem. His readiness to assist and advise in pecuniary distress and family arrangements, his constant anxiety for both the temporal and spiritual interest of his flock, his modest and unassuming spirit, entitled him to the most affectionate esteem of his friends, and as he lived respected, so he died regretted. Mr. P. had been evidently declining for some time past ; his friends had perceived, that notwithstanding his zeal, the powers of nature were giving way. In the course of last year he had a severe and dangerous illness, but it pleased the Almighty so far to restore him as to enable him to resume his public labours. He expressed a strong desire of being once more permitted to meet his brethren and friends at the Annual Assembly ; this wish was realized, and he took an active part, being appointed one of the moderators on that occasion.—He was seized, while in his pulpit, by a painful disorder, which in little more than three weeks terminated his useful life ; and we are indebted to our friend Mr. Cundill, who had been visiting and assisting him in his last illness, and who was present at his death, for the following particulars :

Mr. Cundill observes, " It was my happiness to attend our venerable friend in his last moments ; and I hope I shall never lose the impression which the interview made upon my mind ; he was calm, resigned, patient and cheerful under severe bodily pain. He declared to me that his happiness was inexpressible, and

that he could not be sufficiently thankful to God for his mercies; his dying circumstances were such as he desired and had often prayed for: he had lived to see his children grown up, and they had all proved a comfort to him; some of them were with him to soothe his sufferings and assist under his debility. His friends and flock had been to see him to take a solemn farewell, which they did in the most affectionate manner, expressing their most entire satisfaction of his conduct during the 30 years in which he had been their pastor. He felt truly satisfied with the views of religion which he had held and taught for many years. He dwelt with delight on the paternal character of God and the Gospel of his love as taught by Jesus Christ and confirmed by his death and resurrection; and rejoicing in God, through our Lord Jesus Christ, he could say with the Apostle Peter, *Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, &c.* In this happy frame of mind he departed; and in his case we are reminded of the words of the Psalmist, *Mark the perfect, and behold the upright, for the end of that man is peace.*"

Thus lived and died a most worthy and excellent man; and in him we have another exemplification of the solid comforts which Unitarian sentiments are calculated to afford under the most trying and eventful circumstances of human life.

Dover, Aug. 20, 1821.

B. M.

Sept. 6, the Rev. Dr. VICESIMUS KNOX, at his house in the *Adelphi*. He was born about the year 1753. He was an author of considerable repute. His *Essays* have been long a standard book. It appears that he was the Author of the pamphlet, entitled "*The Spirit of Despotism*," lately republished, of which an immense number of copies have been sold.

— 19, by the slow, but fatal effects of consumption, MARY, the daughter of Mr. John MUNN, of *Rotbenden*, Kent, at the early age of 26.

Obituary notices have been considered as the flattering testimonials of friendship and affection; and passed over as matters of common occurrence. But the writer of this article was a watchful observer of the young person who is the lamented subject of it. He had continual opportunities of attending to her amiable manners, her cultivated state of knowledge, and improving virtues. Clear in her

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conceptions and views of the leading truths of religion; considering Christianity as flowing from Eternal Love and Mercy, as designed to form the character to holiness and goodness, and to have its consummation in eternal glory; with this corresponded her state of mind and habitual conduct in life. One of the principal supporters of our Sunday-school, she engaged most affectionately and earnestly in the instruction of the children who attended. The Sabbath was her delight; and she frequented the table of her beloved Master for a considerable period after the disease had made affecting inroads on her constitution; following up these external services of religion, with the constant practice of the various duties and virtues of the true Christian. When this was denied her, relying on and receiving the support of the great Parent of mankind, she proved herself equally prepared to bear up under declining nature; and, with the full prospect of death before her, was not only patient and resigned, but serene and cheerful. Conscious of her perfect security in the hands of her God and Father, she looked forward with well-established faith and hope to her recovery from the dominion of death, and introduction into a world of everlasting life and light. May the young receive that instruction which such an example holds up to their attention, and be justly impressed with the eternal importance of that state of habitual preparation, by which, in connexion with the Divine love and mercy, they may triumph over the last enemy, and be united to the virtuous and the good, the holy and the happy of all countries and of all ages.

L. H.

Tenterden, Sept. 22, 1821.

THE GREEK PATRIARCH.

GREGORY, the pious and venerable Patriarch of *Constantinople*, who fell a victim to the infatuation and revenge of the populace, in the 80th year of his age, was a native of *Peloponnesus*. He was first consecrated to the Archiepiscopal See of *Smyrna*, where he left honourable testimonials of his piety and Christian virtues. Translated to the Patriarchal throne of *Constantinople*, he occupied it at three distinct periods; for under the Mussulman despotism was introduced and perpetuated the anticanonical custom of frequently changing the head of the Greek clergy. During his first Patriarchate, he had the good fortune to save the Greek Christians from the fury of the *Divan*, who had it in contemplation to make that people responsible for the French expedition into *Egypt*. He succeeded in pre-

serving his countrymen from the hatred of the Turks, but he was not the better treated for his interposition. The Turkish government banished him to Mount Athos. Recalled to his See some years after, he was again exposed to great danger in consequence of the war with Russia; and on the appearance of an English fleet off Constantinople, the Patriarch was exiled anew to Mount Athos, and once more ascended his throne, on which he terminated his career. This prelate invariably manifested the most rigid observance of his sacred duties; and in private life he was plain, affable, virtuous, and of an exemplary life. To him the merit is ascribed of establishing a Patriarchate press. He has left a numerous collection

of pastoral letters and sermons, which evince his piety and distinguished talents. He translated and printed in modern Greek, with annotations, the Epistles of the Apostles. He lived like a father amongst his diocesans, and the sort of death he died adds greatly to their sorrow and veneration for his memory. This prelate had not taken the least share in the insurrection of the Greeks; he had even pronounced an anathema against the authors of the rebellion; an anathema dictated, indeed, by the Mussulman's sabres, but granted to prevent the effusion of blood, and the massacre of the Greek Christians.—*New Mon. Mag.*

INTELLIGENCE.

DOMESTIC.

Dudley Double Lecture.

THE Annual Meeting of Ministers, denominated the *Double Lecture*, took place at Dudley, on Whit-Tuesday, June 12, 1821. The Rev. James Yates, of Birmingham, conducted the devotional service; the Rev. Timothy Davis, of Evesham, and the Rev. James Scott, of Cradley, preached. The discourse of the former was founded on Acts xxvi. 25: "But he said, I am not mad, most noble Festus; but I speak forth the words of truth and soberness:" that of the latter, on John xiv. 2: "In my Father's house are many mansions: if it were not so, I would have told you; I go to prepare a place for you." The sermons were heard with great attention and interest by a numerous congregation. Twelve ministers were present. The Rev. John Corrie, of Hardsworth, and the Rev. Joseph Grey, of Birmingham, were appointed to preach on the next anniversary.

J. H. B.

South Wales Unitarian Society.

THE Annual Meeting of the *South Wales Unitarian Society* was held on the 28th of June last, at Merthyr Tydvil, instead of Swansea, the place fixed upon for holding it last year. The Unitarian Ministers, residing at a great distance from each other, are, most of them, obliged to come on the day before to the neighbourhood of the place of meeting; and on that account it is convenient and custo-

mary to have service performed on the preceding evening, either at the meeting-house or in its vicinity. In conformity with this general custom a meeting was held in the Meeting-house at Merthyr, on the evening of the 27th, when the Rev. B. Phillips, of St. Clears, introduced the service; and the Rev. J. Davies, of Capel-y-Groes and Ystrad, preached, in Welsh, from Isa. lv. 7; and the Rev. D. Davis, of Neath, followed him, in English, from Rom. i. 16, and concluded with prayer. At eleven o'clock in the morning of the 28th, the Rev. J. Thomas, of Pant-y-defaid, introduced the service, and the Rev. J. Evans, of Caermarthen, preached the sermon, in Welsh, from 2 Cor. xii. 9; and was followed, in English, by the Rev. R. Aubrey, of Swansea, who preached from Phil. iii. 8, and concluded with prayer. Immediately after the conclusion of the service an open and free conference was, as usual, held in the Meeting-house, the Rev. D. Rees, M.A., the minister of the place, in the chair. And according to a resolution past at the last Quarterly Meeting, which was held at Wick, the question to be considered was, *Whether there be any difference between the predestination of men to endless torments, and the creation of them with a perfect knowledge that they will certainly suffer such punishment?* Several persons took a part in the discussion; and all the speakers agreed that, with respect to the character of the agent or the condition of the patient, there can be no difference between decreeing to a certain end and creating with a perfect knowledge of the event; excepting that one

person observed, that he might not think proper to take the trouble of preventing a man from doing a slight injury which he would not order him to do. The subject led the mind on, very naturally, to another closely united with it; that is, if there be no difference between decreeing to inevitable endless misery, and creating with a perfect knowledge of that result, it was inferred that, then, the character of an omniscient Creator can appear amiable to the eye of reason only on the supposition, that every human being will ultimately feel that he has reason to praise his Maker for the existence which he will find to be a blessing. In opposition to this inference, it was asked, with what truth could Jesus Christ say, with respect to Judas, that it were better for him if he had not been born, if ultimately he would have reason to be thankful for his life? It was answered, that Jesus Christ by these words might intend to express the language of the feelings of Judas, just at the time when he was about to deprive himself of the breath of life received at his birth; that under acute bodily pain, or great depression of spirits, the righteous Job and Jeremy cursed the day that gave them birth; and if such be the language of the feelings of these good men, whose existence must surely be a blessing to them, it was natural that Judas, whose guilty conscience, for having betrayed so excellent an instructor, and so faithful and kind a friend, tormented him with such excruciating and intolerable mental agony as rendered his life too great a burden for him to bear, should feel that it would have been better for him if he had not been born: and that Jesus Christ intended only to express the natural language of such feelings of Judas when he was on the point of putting an end to his life, without meaning to teach that his Creator had given Judas an existence that would finally be an absolutely eternal curse to him. The Nature and End of Future Punishment was then proposed for consideration in the conference at the next Quarterly Meeting, which was appointed to be held at Rhyd-y-Park, in the Michaelmas week. The Rev. Thomas Evans, of Aberdâr, was requested to preach at the meeting. After the conference, the business of the Society was transacted; Mr. J. B. Jenkins, Middle-Bank, near Swansea, in the chair. The next Annual Meeting of the Society was appointed to be held at Swansea, at the regular time, and the Rev. J. Thomas, of Pant-y-defaid, was requested to preach the sermon. About six o'clock in the evening, J. James, of Gelli-Onnen, preach-

ed from John vi. 68. The audiences were numerous, respectable and attentive during the whole of the business and services of the two days. There were present about sixteen ministers.

J. JAMES.

August 11, 1821.

Western Unitarian Society.

THE Annual Meeting of the *Western Unitarian Society* was held at Collumpton on the 11th of July. The morning service was introduced by Mr. Johns, of Crediton; Mr. Hincks, of Exeter, delivered the long prayer; and Mr. L. Lewis, of Dorchester, delivered an excellent and appropriate discourse from Colossians ii. 8, which the Society requested him to publish, with notes more particularly and fully detailing the rise and progress of the doctrine of the Trinity: with the request he promised to comply. The evening service was introduced by Mr. Smethurst, of Morton. Dr. Carpenter preached from Jer. ix. 23, 24. In his discourse he contrasted the views entertained by Unitarians and Trinitarians; and with great force of argument refuted Dr. J. P. Smith's charge, that Unitarian views proceed from low and unworthy conceptions of the Divine character. The discourse was heard with deep attention. The attendance on both parts of the day was very respectable. Forty-three gentlemen dined together at the White Hart Inn. After dinner, Mr. J. Davy, Mr. Lewis, Dr. Carpenter, Mr. Hincks and Mr. Johns, addressed the company, and communicated much interesting information, calculated to animate the zeal of Unitarians. Dr. Carpenter stated a striking fact in illustration of the value of Unitarian principles in the near prospect of death, when those principles are founded upon inquiry. All present were highly delighted. The next meeting of the Society is to be held at Crediton.

J. D.

Collumpton, August 13, 1821.

The Tenth Anniversary of the Kent and Sussex Unitarian Christian Association.

THE Annual Meeting of the Kent and Sussex Unitarian Christian Association was held at Tenterden, on the first of this month. It was, as usual, numerously attended, and characterized by those mutual congratulations, and that cordial, brotherly affection which so well correspond with such meetings. At the chapel, Mr. H. Green, of Maidstone, introduced

the service with prayer and reading the Scriptures. In the absence of Mr. Smith, of that place, from illness, Mr. Holden undertook the second prayer. Mr. G. Harris, of Liverpool, then delivered a most eloquent, instructive and impressing discourse from Isa. lxii. 1. He took a rapid view of man from his earliest condition in a state of nature, in his gradual advances in knowledge, and in all that adds respectability to human nature—the progress of civilization, connected with the various succeeding communications of the Divine will. The animated preacher glanced at the various affecting interruptions to the just cultivation of intellect, which have taken place in different ages, and directed the attention of those around him to the high pre-eminence and distinction in which society is found, in point of knowledge, at the present period; yet stated, with a glow of anticipation, that *much* remained to be accomplished, and that an *interminable* state of *progression* and *improvement* was still before us. He finished his discourse (which was listened to with the most deep and silent attention) with some very earnest exhortations to the associated body, applying to the still more effectual promotion of the great purposes of their union, looking forward to the spread and influence and power of truth and righteousness and peace throughout the earth. He concluded with prayer. The usual business was then entered into in the chapel. The different reports were read. With other interesting matter it was stated, that since the last meeting a Sunday-school had been established at Tenterden, consisting of ninety scholars, in which the young of the congregation have been and are particularly active; and that an infant church was rising at Biddenden, where, with occasional assistance from Messrs. Holden and Cundill, and at other times from persons in their own little flock, they had regularly met for public worship and instruction; and had *even established a Fellowship Fund*. To this Society Mr. Wright preached the first sermon. A vote of thanks was after this unanimously carried to W. Smith, Esq., M. P., as also to the Committee of the Association for the Protection of the Civil Rights of Unitarians, for their faithful and diligent exertions in endeavouring to obtain relief respecting the Marriage Ceremony, and in taking the necessary steps for petitioning the Legislature for a repeal of the Test and Corporation Acts. An economical dinner was provided at the Woolpack Inn; a company of one hundred and thirty-three, of both sexes, sat down to

it. After the cloth was removed, this number increased to about two hundred. Thomas Marsden, Esq., of the Borough, was called to the Chair, which he filled highly to the satisfaction of all present. The attention of the company was well preserved by a number of spirited speeches, bearing upon the great purposes of the Association. Soon after six the company separated; forming themselves into different tea-parties, at the houses of friends; and after this returned to their respective homes, with every expression of the high gratification they had experienced. May such meetings of the worshipers of the one only living and true God, and avowed disciples of Christ, as their only Master, Head and Lord, firm and decisive as the advocates of truth, yet breathing a spirit of benevolence and charity to all mankind, increase in all parts of the United Empire, and at length extend to the four quarters of the globe, until the kingdom of God shall universally come with power!

L. H.

Tenterden, August 2, 1821.

Plan and Rules of the Old and New Meeting Sunday-school Tract Society, Birmingham.

CONSIDERING Unitarianism to be the doctrine which represents Christianity in its primitive purity and simplicity, and that its spread must in consequence be beneficial to society, the teachers of the Old and New Meeting Sunday-schools commenced this institution under the impression that their schools afforded them a wide and extensive field for the dissemination of moral and religious knowledge; and the success it has met with has far exceeded their expectations. Although in its infant state, the society has eighty members and upwards, a majority of whom are teachers in the schools; but it has not been confined to them, as many other persons entertaining similar views, have gladly lent their aid to facilitate its progress. The tracts distributed since its establishment are in number upwards of 2000, many of which were printed by the Society; the remaining were purchased from the *Warwickshire Unitarian* and the *London Christian Tract Societies*, to both which institutions we subscribe. Our subscriptions are generally from 1s. to 1s. 6d. per quarter: they are collected monthly by persons appointed by the Committee for that purpose. The frequent collection of the subscriptions is an inducement to many to become subscribers who would otherwise be unable so to do; and the frequent distribution of tracts (which is quarterly) keeps up a lively

interest. To give a more perfect idea of the Society, we subjoin our laws, and we earnestly recommend the establishment of similar institutions, as by such means Unitarian sentiments may be more extensively promulgated, and the cause of truth and virtue more generally promoted. We would further observe, that, should this communication lead to the establishment of societies similar to, and for the same purpose as our own, we shall feel great pleasure in exchanging each other's publications, as we shall thereby make our funds go further, and produce additional benefit to each other without much additional expense.

Rules of the Old and New Meeting Sunday-school Tract Society.

1. That this Society be denominated the Old and New Meeting Sunday-school Tract Society.

2. That the management of this Society be vested in a Committee, consisting of thirteen Members, including the Secretary and Treasurer, to be chosen annually by ballot; that five shall constitute a quorum; and that its meetings be open to any member who may wish to witness its proceedings.

3. That this Committee shall meet on the first Tuesday in each month, at half-past seven o'clock, for the transaction of the regular business of the Society.

4. That the Subscription shall be paid a quarter in advance; that no member be allowed to subscribe less than one penny per week, but to any amount above that sum the Subscriber may please.

5. That a distribution of the Tracts be made quarterly, when each member will be allowed to claim to the amount of his subscription; any Subscriber, however, shall be at liberty to defer his claim until the last distribution, previous to the annual meeting: it being understood, that should he not then make it, his portion of Tracts shall be at the disposal of the Committee.

6. That the Annual Meeting of the Subscribers shall be held on the first Tuesday in July, at the New-Meeting Schools, when the minutes of the past year shall be read, and officers for the ensuing year chosen.

Signed by order of the Committee,
RICHARD TIMMINGS,
Secretary.

Birmingham, Sept. 7, 1821.

The Epistle from the Yearly Meeting, held in London, by Adjournments, from the 23d of the Fifth Month, to the 2d of the Sixth Month, inclu-

sive, 1821, to the Quarterly and Monthly Meetings, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

IN grateful acknowledgment to the Author of all our mercies, we inform you, that He has condescended to grant us the renewed evidence of his love, and to afford us a continuance of that divine regard which has been graciously extended in many former Yearly Meetings. Under its invigorating influence, we offer you our cordial salutation, desiring that the gospel of our Lord Jesus Christ may have free course among you.

The blessings which the Christian dispensation places within the reach of the faithful and obedient, even in this life, and the hope which it affords them in the prospect of futurity, are strong incitements to religion and virtue. But, beloved friends, let us never forget that the gift of eternal life will not be ours, unless we yield to the convictions of the Spirit of Christ in our hearts, surrender our wills to its guidance, and, by thus walking in the light, come to know his blood to cleanse us from all sin.

To bear the cross, to be redeemed from the spirit and friendship of this world, are indispensably necessary in the Christian character. Be persuaded, then, we entreat you, to press after that holiness without which no man can see the Lord. If this be the principal object of our lives; if, by endeavouring day by day to fulfil the first and great commandment, our affections are turned to God; then may we, in humble trust, commit ourselves as into the hands of a faithful Creator; then shall we be preserved from an inordinate pursuit of the things of this life; we shall escape the many sorrows with which those pierce themselves through, who make haste to be rich. Such as have but little outward substance may enjoy it with cheerfulness and contentment; and if, from circumstances not within their controul, reverses or disappointments occur to any, they will be prepared to meet their trials without self-condemnation.

If we are really concerned to look into our own hearts, if we do but enough bear in remembrance that our inmost thoughts are beheld by the all-penetrating eye of God, we shall be sensible that there ought to be no relaxation in the great duty of watchfulness unto prayer. The frequent recurrence of this conviction will be highly beneficial. It will lead us to look to a higher power than our own faculties, to enable us to work out our salvation, or to aid in promoting the Lord's work on the earth. At the same time, an increase

of gratitude, from a continued sense of the Lord's unmerited goodness, will animate us to serve Him in the performance of our allotted duties in civil and religious society; in doing good to our neighbours, or in the concerns of the Church. Then will there be a constant reference to Him who has qualified for the work: we shall, in reality, seek no honour one from another; but, by our lives as well as by our words, ascribe all to Him to whom it is due.

It is equally the duty of *all* our members, to endeavour, in their daily walk through life, to act consistently with their Christian profession. It is a serious reflection for us to make, that our conduct may, in the eyes of our associates, either adorn or dishonour the principles which we profess. Our views on silent waiting upon God in religious meetings, our belief that pure gospel ministry ought to be exercised from the immediate influence of the Holy Spirit, our testimony to the meek and peaceable nature of the religion of Jesus, and our non-observance of outward ordinances, originate in a conviction, that the dispensation of the Gospel is a spiritual dispensation. This our religious profession is a loud call upon us for great circumspection of conduct, and deep, inward retirement before the Lord. And whilst we are persuaded that these precious testimonies are founded upon the precepts and spirit of the Gospel, we believe, and we desire especially to press this sentiment upon our younger friends just setting out in life, that we are at no time more qualified to bear them, than when we have the ornament of a meek and quiet spirit, and are willing to suffer for the name of Christ.

In passing from a state of nature to a state of grace, the cross to our natural inclinations must be taken up, the way of self-denial must be pursued. But if this be done with that faith which produces a reliance on the holy aid of Him who has trodden the path of suffering before us; a cheerful dedication brings its own reward; the consolations which abound animate us to persevere. One of the blessed effects of thus aspiring after holiness of life, is an increase of true love. This Christian virtue so expands and gladdens the heart, that its possessor having known its value, will be on the watch against any thing that may tend to disturb it: he will strive to yield to its influence, when causes of irritation present themselves. Even when he deems himself injured, he will be the more prepared to display the beauty of condescension, and, for the preservation of love and harmony, to relinquish his own right,

and to refrain from insisting on his own views. He will be so guarded in his conversation as not to take pleasure in discoursing on the errors of his neighbour, aware that by so doing he might deprive himself of one means of correcting the faults which he may have observed. Instead of contributing to kindle the flame of dissension and variance, by speaking to others on the existence of these hurtful things, he will be vigilant in his attempts to extinguish the sparks, by the power of persuasion and love.

We have received acceptable epistolary communications from our friends in Ireland, and from the several Yearly Meetings on the American Continent.

The sufferings of our members in Great Britain and Ireland, in consequence of their refusal to pay tithes, and other demands of an ecclesiastical nature, and from a few distrains of a military kind, have been in usual course reported to this meeting. The amount is upwards of £15,600.

The important duty which devolves on parents to train up their children "in the nurture and admonition of the Lord," has been afresh brought into view. In the earliest periods of life, much of this care rests with mothers, and we desire that in all cases their pious endeavours may be strengthened by the co-operation of the fathers. The youthful mind is very soon susceptible of serious impressions; and we believe that if parents are careful to watch the most favourable opportunities, they may instil religious truths, lay a foundation for correct principles, and give a right bias to the affections; which may be greatly blessed at a future day. But, in order that such attempts may have their due effect, precept must be accompanied by example. The safe ground on which parents can proceed, is so to live and so to wait before the throne of grace, as to be enabled to pour forth their secret prayers for the blessing of the Most High. Then, instead of looking back with bitter regret, if their beloved offspring should deviate from the path of Christian virtue, they may commit their cause with conscious integrity to Him whom they have desired to serve.

Our hearts have been afresh warmed with desires for the good of our dear younger friends: indeed it seldom or never happens but that, when thus assembled, we feel deeply interested for their eternal well-being. We have been comforted in the company of many of these; and we again invite all of this class to watch the visitations of divine love, and unreservedly to yield their hearts to its influence. We would also encour-

rage our elder brethren and sisters to extend a tender care over this interesting portion of the Society, for their good, to warn them of the slippery paths in which they themselves have walked, to invite them to follow the footsteps of the flock of Christ; and with a kind, parental, yet prudent hand, to cultivate the growth of the good seed in their hearts.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever."

Signed in and on behalf of the Meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this year.

MISCELLANEOUS.

THE REV. JOHN COATES, formerly one of the Ministers of the Old Meeting, Birmingham, and afterwards minister of the Presbyterian Congregation at St. Thomas's in the Borough of Southwark, is chosen by the Trustees of Dr. Williams's Library to succeed Dr. Morgan, as Librarian in Red-Cross Street.

THE REV. R. SEAWARD, formerly minister of the Unitarian congregation at Poole, has accepted the unanimous invitation of the congregation at Lympston, near Exeter, to succeed their late pastor, the Rev. John Jervis.

THE REV. T. MORELL, late of St. Neots, has removed to Wymondley, where he succeeds the Rev. J. Atkinson, as Theological Tutor of the Dissenting College in that place.

THE late Abel Worth, Esq., of Devonshire, has left 2,500*l.* to the London Hospital, Whitechapel; 2,000*l.* to the Hospital for Deaf and Dumb, Kent Road; 2,000*l.* to the Asylum for the Blind, in St. George's Fields; 2,000*l.* to the Society for the Relief of Prisoners confined for Small Debts; and 1,000*l.* to the Westminster Asylum. He has left 10,000*l.* to different Schools and Charities in Exeter.

Receipts of the Principal Religious Charities in London for the year ending Lady-Day, 1821.

British and Foreign Bible Society	£89,154
Society for promoting Christian Knowledge	55,100
Church Missionary Society	31,200
London Missionary Society	26,174
Methodist Missionary Society	22,500
Baptist Missionary Society	13,200
Society for Propagating the Gospel	13,000
Society for Conversion of Jews	10,789
National Society for Education	8,000
Religious Tract Society	7,561
Hibernian Society	7,049
Moravian Missions	5,000
Naval and Military Bible Society	2,348
British and Foreign School Society	2,035
Prayer Book and Homily Society	1,993
Total	295,103

Royal Zeal for Religion.

AN "Evangelical" publication announces, with great satisfaction, that a few months since His Majesty was pleased to order an additional evening service to be established in the Parish Church of Brighton at his own expense; that about the same period the Rev. Hugh Pearson, the pious biographer of Dr. Buchanan, was appointed one of His Majesty's Domestic Chaplains; and that the late Ball Room of the Castle Tavern is now being formed into a new Chapel Royal, and ordered to be opened, at the Royal expense, to the inhabitants at large.

LITERARY.

Clapton,

Sept. 20, 1821.

SIR,
I OBSERVE by Mr. Hone's advertisement, announcing a new and handsome edition of *The Spirit of Despotism*, which has been several times mentioned in your volume XVI., (108, 164, 166, &c.) that the late Dr. Knox is no longer unknown as the Author of that justly admired Treatise. Having been undesignedly, though by no means unwillingly, the cause of Mr. Hone's first publication of the work, I became acquainted with several interesting circumstances respecting it. You will, I dare say, agree with me, that some of your readers may be gratified by the following particulars:

In 1816, I observed on a book-stall a volume entitled, "*The Spirit of Despotism*, printed in the year 1795," without a publisher. A very slight inspection

satisfying me that it was the production of no every-day writer, I secured the book; and with the hope of ascertaining the author, communicated, under the signature of *Senilius*, the extract and inquiries which appear in your Vol. XII. 94. I afterwards lent the book to a friend, who on my recommendation, inserted in a periodical work which he conducted, the 39th Section, on "The Christian Religion favourable to Civil Liberty." While the volume remained in my friend's library it was seen by Mr. Hone, who being highly gratified by some passages which he read, determined on the publication of the whole. Having procured a copy with great difficulty, he pursued his intention, and made an unavailing application to me for some knowledge of the author. Just as his late edition was finished at the press, a copy of the work, reprinted in America, was brought to him, with an assurance that it was there attributed to Mr. Thomas Law, a brother of the late Lord Ellenborough, who emigrated soon after he had here exposed the designs against Liberty of Mr. Reeves's *Association*, the *prototype* of that which dates from Bridge Street.

It now appears that Mr. Law was not the Author, but that he conveyed a copy of the Treatise to America, and there procured its *reprint* at Philadelphia. Mr. Hone, by a train of circumstances which, could I do justice to them, it would scarcely become me to detail, was led almost to conclude that Dr. Knox had written *The Spirit of Despotism*.

To Dr. Knox Mr. Hone introduced himself, and was treated with the utmost courtesy and candour. On pledging his word not to reveal the name of the Author during his life-time, a pledge which I am persuaded he most sacredly observed, Mr. Hone was informed by Dr. Knox, that in 1795, he forwarded the MS. to his usual publisher, the late Mr. Dilly, who sent it in the course of business to the printing-office of the late Mr. Strahan. That gentleman, just as the work had gone through his press, became alarmed by some free *anticourtly* passages which it contained. With these alarms he infected Mr. Dilly. The result was, that the Author, unwilling that his book should

steal into the world without the name of a printer or publisher, determined to destroy the impression. Of 1008 copies, as Dr. Knox assured Mr. Hone, only four were preserved; one Mr. Law carried to America, another remained in the Author's library, from a third Mr. Hone printed his edition, and the other, by the accident I have mentioned, is in my possession.

Such was the early fate of a work which will now, probably, to very late times, contribute even more than any other of Dr. Knox's first excellent writings, to preserve the remembrance of his well-earned reputation.

J. T. RUTT.

MR. BELSHAM has now in the press his long expected Translation of St. Paul's Epistles, with an Exposition and Notes. It is supposed that it will be published before Christmas.

Mr. BUTCHER's promised volume of Prayers is now in the press. It is adapted to the use of both families and individuals; and as, agreeably to the suggestion of your unknown correspondent G. M. D., it will contain a prayer suited to each of the Discourses in Mr. Butcher's *three* volumes of Sermons, it will enable such as from distance, indisposition, or any other cause cannot attend public worship, who use those Sermons, or others of similar sentiments, to perform a religious service in their own houses.

A NEW volume of Sermons selected from the manuscripts of the late Dr. James Lindsay, is now preparing for the press, by his son-in-law, the Rev. Dr. Barclay, and will be published by subscription. (*See the Wrapper.*)

WE understand that Mr. Parkes is preparing for immediate publication, An Answer to the Accusations contained in a Letter addressed to him by Mr. Richard Phillips, and published in the twenty-second Number of the "Journal of Science, Literature and the Arts."

CORRESPONDENCE.

Communications have been received from Messrs. Butcher and Probert; and A Minister; I. I.; Ebor; A. C.; Euelpis; and V. M. D.

We cannot determine on the insertion of I. I.'s Queries without seeing them; but we apprehend that they would be quite suitable to the Monthly Repository.